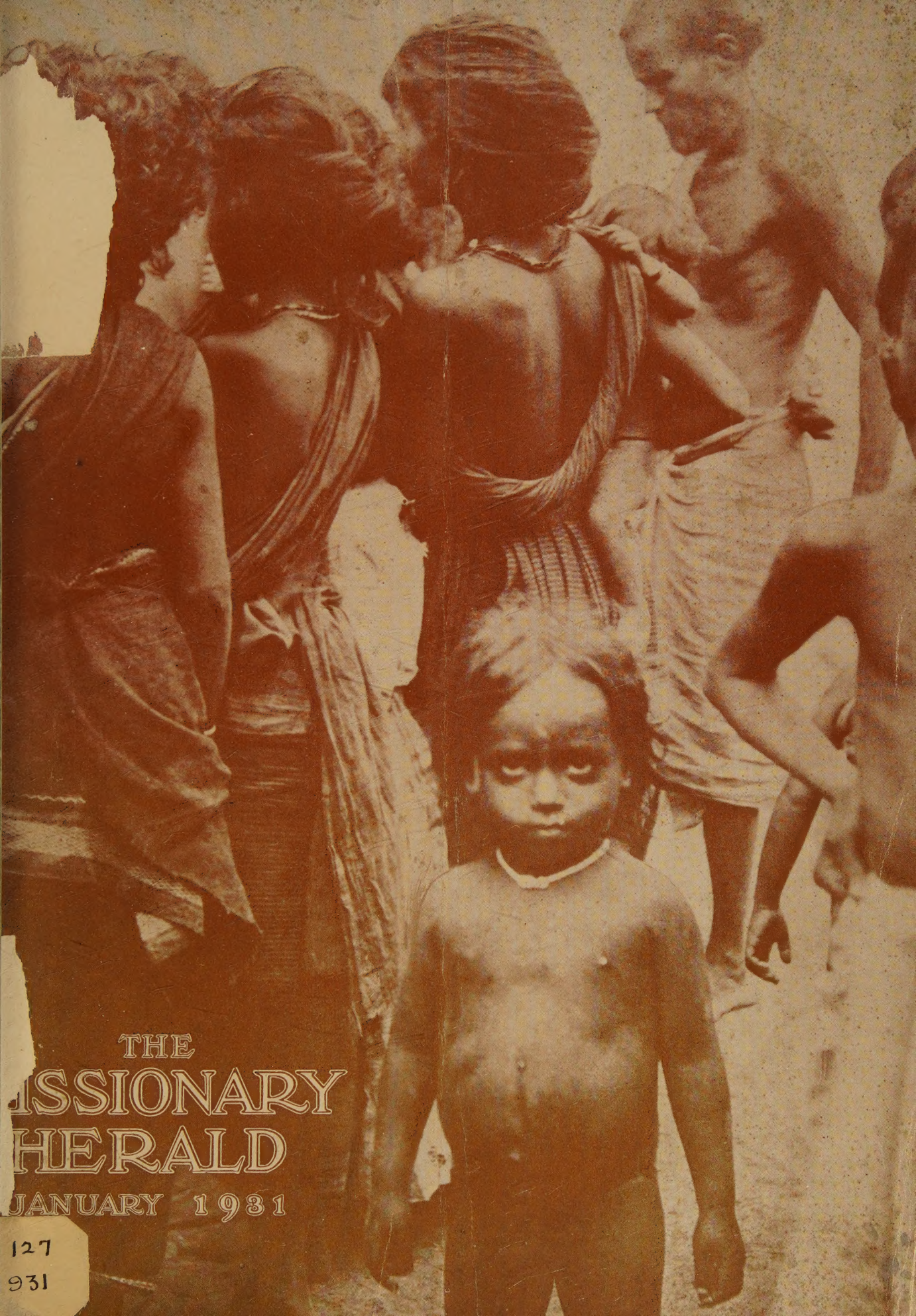

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SUBJECT INDEX

AFRICA. General Articles, 22, 128, 384, 390, 412; News Note, 125; Social Service, 362; **Adams:** Article, 202; Education, 169, 176, 318; Evangelism, 324; Letters from, 169, 318; Paragraphs, 400, 439, 489; **Chikore:** News Note, 166; **Dondi:** Education, 35, 206; Letter from, 499; **Durban:** Paragraph, 410; **Galangue:** Article, 389; **Gogoi:** News Note, 207; **Inanda:** Education, 167; **Johannesburg:** Articles, 251, 385; Social Service, 125, 251; **Machemeje:** Letter from, 318; **Mt. Silinda:** Article, 379; Education, 34, 124, 171, 399; Letter from, 403; Medical Work, 400; Paragraphs, 411, 453, 524; **Sachikela:** Churches, 35; Education, 373; Evangelism, 373; Paragraph, 439; **Umzumbi:** Article, 517.

ANNUAL MEETING OF THE BOARD, 197, 241, 336.

ARTICLES

After one year of experiment *By Rev. Akira Ebisawa* 152
All in the day's work *By Rev. Charles S. Vaughan* 23
All religions for peace conference in Japan, The *By Isabelle MacCausland* 331
American Board and the Near East foundation, The *By Rev. Fred Field Goodsell* 196
American Board in Oregon, The *By Rev. Stephen B. L. Penrose* 237
American Board picture wins a prize 365
Apportionment receipts for November *By Rev. Charles C. Merrill* 29, 126, 264, 436
Appreciation of Justin Abbott *By Manilal E. Parekh* 71
Are we over-institutionalized? *By President Potter* 156
Armenian remnant, The—An open door *By Rev. Manasseh G. Papazian* 14
As Greece enters her second century of independence *By Jesse K. Marden, M.D.* 155
At the Benediction of the New Athens Site 208
Birthplace of the Japan mission *By Rev. Otis Cary* 60
Black soil villagers rebel *By Dorothy P. Cushing* 245
Board's new treasurer, The 433
Builders of China *By Anna Kauffman Leete* 297
Called out of Egypt *By Rev. Enoch F. Bell* 507
Caroline Redfield Adam 75
Edward Bosworth Cassel *By Grace E. McConnaughey* 119
Casting out caste *By Dorothy P. Cushing* 107
Christian missions and India's ambition *By V. M. Samuel* 20
Christianity and the Chinese revolution *By Roderick Scott* 103
Christmas and the Chinese floods 521
Christmas day around the world 519
Church of God, The *By Rev. A. D. Woodworth* 210
Come to Oberlin *By Rev. Nicholas Van Der Pyl* 25
Communism and other things in China *By Rev. Harry Stratton Martin* 296
Communism in China from 1924 to 1931 354
Comrades all *By Rev. Fred Field Goodsell* 104
Congregational Christian ministers! Attention! 394
Cowles memorial bell, The *By Amy B. Cowles* 517
Cooperation in Christian Education *By Rev. Robert W. McClure* 190
Cuts and bruises and their prevention 522
"Dawn movement" in China, The *By Chuan-Chin Liang* 300
Diana's Indian diary *By Isabel Brown Rose* 36, 86
Doshisha today. Why I believe in it *By Rev. Samuel C. Bartlett* 55
Farmer missionary, The *By Ruth Isabel Seabury* 270
Findings of the seminar on the Gospel and international life *By Rev. Frank Milton Sheldon* 424, 469, 513
Fourteen trends in modern missions *By Rev. Cornelius H. Patton* 434
Found in Austria *By Lydia A. P. Flint* 473
From a secretary's travelogue *By Rev. Wynn C. Fairfield* 112
Mr. Frederick A. Gaskins *By Charles S. Olcott* 433
Giving and learning in the Philippines *By Rev. James F. McKinley* 420
Giving on the highest plane *By Rev. D. Brewer Eddy* 294
Gladys Clark Wilder *By Ruth Isabel Seabury* 312
God in the slums 254
God's World. *Review of Dr. Patton's book* *By Rev. D. Brewer Eddy* 391
Good luck, Scotford! 361
Gospel and world peace, The *By Nellie M. Walker* 248
Happy *By Grace E. McConnaughey* 195
Haystack Anniversary, the, Tribute to the Power of the Country Church, A *By Rev. Thomas C. Richards* 460
Herald's account of beginning and ending of the Oregon Mission 280
How goes the summer appeal? 395
How one church closed the year in Mindanao *By Rev. Proculo A. Rodriguez* 295
How we came together *By Rev. Wynn C. Fairfield* 246
Dr. Ruth Peabody Hume *By Mary Whitcomb Clark* 358
Hundredth Anniversary, A *By Mary Brooks* 425
"I have a quarrel with missionaries" *By Rev. Leonard M. Outerbridge* 428
Impressions of Constantinople *By Elizabeth L. Fletcher* 302
Increasing hardness of foreign missions, The *By Rev. William E. Strong* 109
India government replies, The 249
In Tottori the tottery *By Dorothy P. Cushing* 149
It takes all kinds to make a nation 201
Japan-in-Christ *By Rev. Hiroshi Hatanaka* 347
Japanese missionaries to the Marshall Islands 70
Kagawa and love *By Rev. Robert M. Bartlett* 255
Kobe Woman's Evangelistic School *By Eleanor Wilson* 349
Latest from Shaowu 353
Living gospel, The *By Mary Stambaugh Robinson* 247
Looking ahead in Africa *By Rev. Ray E. Phillips* 22
Loyalty fund of ninety years ago, A *By Rev. Otis Cary* 523
Meeting at Seattle, The *By Rev. Enoch Frye Bell* 336
Memorial for Alice M. Kyle, A *By Helen Barrett Montgomery* 164
Men and missions 459
Men and Missions Sunday *By Rev. Charles C. Merrill* 396
Merzifoun exhibit, A *By Bertha D. Colmyer* 303
W. W. Mills: An Appreciation *By Rev. James L. Barton* 194
Modern mystic among the Moros, A *By Rev. Frank Laubach* 257
Mount Silinda forest: a missionary agency *By Arthur J. Orner* 379
Mt. Vernon, Africa to Mt. Vernon, America 127
Nagpada *By Dr. Kenyon L. Butterfield* 5
Ned Smith and his boys *By Rev. George W. Shepherd* 431
New glow of spiritual devotion, A *By Rev. Fred Field Goodsell* 147
New secretary in the home department, The 74
New Spanish republic in its relation to religion *By Rev. Wayne H. Bowers* 262
Newsy letter from the Philippines, A *By Rita T. White* 117
Mary Tucker Noyes *By Katharine Wilcox* 116
Of interest to the Davids *By Agnes Kelsey Shute* 109
Old Brainerd Mission, The *By Rev. Enoch F. Bell* 511
On the road to Mangalam *By Dorothy P. Cushing* 305
Openings for Service Overseas 52
Out of the depths—a human document *By A. Peter Nelson* 393
Out of the doldrums *By Rev. Frank Rawlinson* 193
Outlook for church union in south India, The *By Rev. Frank K. Sanders* 242
Overflow of vital religion, The *By Rev. Ashley Day Leavitt* 235
Dr. Edward Field Parsons *By Mark H. Ward, M.D.* 192
Passing of a seer, The *By Rev. James L. Barton* 475
Passing on the torch 355
Pat's story *By Patrick Bates Moloi* 202
Arthur Perry of Boston 74
Policies in Japan *By Eula Bates Lee* 62
Prince Tokugawa visits Yodogawa 357
Protestantism in Mexico *By Rev. Elisha A. King* 187
Radiant faces in the Philippines *By Rev. Frank C. Laubach* 419
Read this significant story 291
Recent developments in Spain *By Rev. Wayne H. Bowers* 508
Reviews by Hugh Vernon White 274
Roll call, The *By Grace H. Knapp* 271
Scutari Academy exhibit, The *By Alice P. Lindsley* 345
Series of comments on the five hundred words, A *By Rev. Fred Field Goodsell* 2
Serving the country town in China *By Rev. Edward H. Smith* 476
Sex education in Japan *By Genevieve Davis Olds* 333
Skyscrapers and the star *By Rev. William H. McCance* 106
Social service in India *By Ruth Isabel Seabury* 9
Snatched from the air *Portions of radio talks at Madison* 16
Society of those who care, The *By Rev. Robert S. Bartlett* 53
Southern California Commission in Mexico, The 352
Spirit of youth at the turn of the century, The *By Rev. Ferdinand Q. Blanchard* 359
Spirit of youth in Modern Missions, The *By Rev. Fred Field Goodsell* 50
Story of a Bible, The *By Elizabeth S. Webb* 293
Story told at Seattle, The *By Rev. Henry C. McDowell* 389
Strategic position of the Christian college in China, The *By Roderick Scott* 429
"Sunny Jim" *By Rev. Wynn C. Fairfield* 463
Eva May Swift and her rural work 483
Tapera's story *By Tapera Nkomo* 384
Thankoffering letter, A 435
This highlight of history by Mansfield 279
Three books on India *By Rev. Alden H. Clark* 484
Voice in the night, The *By Margaret S. Welles* 269
West Africa headdresses *By Lena Grace Bell* 128
What Christianity is doing in China *By Ch'eng Ching Yi* 99
When I saw Mr. Neesima *By Mrs. L. F. Kuhn* 59
Dr. White's induction service 204
Will there be a thankoffering? 396
World at Peace, A: Service of worship *By Susan A. Andrews* 313
World-in-Johannesburg, The *By Dorothy P. Cushing* 385
World's worst slums, The *By A. M. Chirgwin* 251
You can help the starving Chinese *By David A. Brown* 392

BOOKSHELF. 30, 82, 136, 216, 274, 322, 368, 405, 446, 493, 533; **American Board Missionary and Secretary Books,** 30, 136, 216, 391, 408. Books on: **Africa,** 31, 405, 446, 493; **Bible,** 32; **Biography,** 30, 32, 136, 216, 368, 370, 406, 446; **Cherokees,** 511; (for) **Children,** 33, 137; **China,** 33, 322, 447; **Church Work,** 165, 217; **Education,** 368; **India,** 30, 31, 40, 138, 218, 323, 447, 484, 496, 536; **Japan,** 40, 448, 452; **Korea,** 43, 452; **Mexico,** 217; **Miscellaneous,** 83, 95, 221, 222, 276, 408, 495, 536; **Missions,** 43, 44, 138, 164, 270, 277, 449, 495; **Near East,** 48, 82; **Philippines,** 178; **Philosophy,** 274, 369, 533; **Poems,** 178, 183; **Religion,** 44, 218, 219, 369; **Rural Missions,** 270; **Sermons,** 407, 408; **Social Service,** 254, 256; for **Young People,** 323, 536.

BULGARIA. **Philippopolis:** Evangelism, 265; Paragraph, 179; **Pordim:** Education, 135; **Samokov:** Churches, 167; **Sofia:** Letter from, 214; News Note, 85; Stories, 170, 171, 209.

CEYLON. General Article, 413; **Inuvil:** Medical Work, 399; **Manepay:** Medical Work, 134; **Vaddukoddai:** News Note, 35.

CHINA. General Articles, 99, 103, 193, 296, 297, 300, 354, 392, 428, 429, 515, 521; Churches, 35, 131, 530; Communism, 296, 301, 354; Letter about, 131; Medical Work, 412; **Fenchow:** Education, 125; Medical Work, 400, 442; **Foochow:** Education, 167, 190, 324, 365, 373, 429, 442; News Note, 206; Letters from, 365, 443, 531; Radio Addresses, 16, 17, 18; Social Service, 124, 445; **Ingtai:** Articles, 431, 476; News Note, 372; **Lintsing:** Letters from, 367, 444; Medical Work, 206, 367, 372, 439; News Notes, 207, 265; **Paotingfu:** Articles, 247, 359; **Peiping:** Conference, 325; Education, 215; Letter from, 215; **Shaowu:** Article, 353; Bulletin, 301; **Taiku:** Medical Work, 166, 442; News Note, 226; Story, 444; **Tehsien:** Education, 125; "the Tehchow affair" 362, 387; **Tientsin:** Education, 285, 498; Evangelism, 489; Letter from, 498; News Notes, 34, 315; **Tsinan:** Education, 135, 180; Letter from, 169; News Note, 135, 139; **Tunghsien:** Article, 463; Churches, 525; Education, 78, 84, 85, 135, 163; Letter from, 78, News Note, 209.

CHRISTIAN CHURCH AND FOREIGN MISSIONS. 26, 72, 117, 159, 210; Merger of Christian Church and American Board, 246.

CHRONICLE. 46, 93, 144, 182, 231, 287, 328½, 376, 415, 456, 503, 540.

CHURCHES. Africa, 35; Bulgaria, 167; China, 35, 131, 525, 530; Czechoslovakia, 400; India, 21, 125, 130, 242, 245, 305, 524, 531; Japan, 210, 265, 320; Philippines, 295, 419, 420, 421; United States, 460.

CONFERENCES. **Africa:** Zulu Pastors' Convention, 400; **China:** Christian Rural Workers' Conference, 325; Shansi Summer Conference, 34; **Europe:** International Conference on African Children, 411; **India:** Round Table Conference on Church Union, Delhi, 139; Conference on Rural Reconstruction, 372; **Japan:** National Conference on Evangelism, 85; All Religions for Peace Conference, 331; **Philippines:** Annual Conference of Churches, 419; **United States:** All-New England Regional Conference, 397; Annual Meeting of the American Board, 197, 241, 336; Auburndale Conference, 488; Candidate Conference, 311; Christian Camp Meeting Association School, 437; Foreign Missions Conference, 106; General Council of Congregational and Christian Churches, 336, 424, 469, 513; Interdenominational Conference of Missions, 307; Midwest Regional Meetings, 437; Northfield Summer Conference, 307.

CZECHOSLOVAKIA. Churches, 400.

EDITORIALS. 158, 197, 204, 233, 241, 361, 433, 436, 459, 488, 507, 511, 522.

EDUCATION: COLLEGES. **China:** Fukien Christian University, 190, 429; Shantung Christian University, 135, 180; **India:** American College, Madura, 172, 173, 225; **Japan:** Doshisha University, 18, 55, 59, 85, 166, 410; Kobe College, 34, 35, 166, 179, 399; **Near East:** American Junior College for Girls, Athens, 208, 209, 229, 265; International College, Izmir, 93, 474; Anatolia College, Saloniki, 225, 366, 399.

EDUCATION: INSTITUTES, SCHOOLS, SEMINARIES. **Africa:** Adams, 169, 176, 318; Dondi, 35, 206; Inanda, 167; Mt. Silinda, 34, 124, 171, 399; Sachikela, 373; **Bulgaria:** Pordim, 135; **China:** Fenchow, 125; Foochow, 167, 324, 365, 442; Peiping, 215; Tehsien, 125; Tientsin, 285, 498; Tunghsien, 78, 84, 85, 135, 163; **India:** Madura, 124, 483; Pasumalai, 367; Rahuri, 400; Sholapur, 176; Tirumangalam, 167; Vadala, 525; **Japan:** Kobe, 55, 84, 349, 442; Matsuyama, 81, 374; **Mexico:** Guadalajara, 124, 284; Hermosillo, 124; Mazatlan, 284; Mexico City, 284; **Near East Mission:** Aleppo, 362; Athens, 34, 84, 168, 442; Istanbul, 345; Merzifon, 303; Saloniki, 34; Talas, 125; **Philippines:** Cagayan, 442; Dansalan, 404; Dumaguete, 325.

EVANGELISM. Africa, 324, 373; Bulgaria, 265; India, 107, 492; Japan, 85.

FINANCE. Apportionment Receipts, 29, 126, 264, 436; Articles, 294, 395, 396, 435, 436, 468, 486, 487, 522, 523; Paragraph, 445.

Haystack Anniversary, 396, 460.

HOME BASE. 28, 76, 121, 161, 212, 307, 397, 437.

INDIA. General Articles, 21, 242, 249, 269; Churches, 21, 242; Radio Address, 20; Serial Story, 21; **Ahmednagar:** Social Service, 34, 206; **Aruppukottai:** Articles, 107, 245; Churches, 245; Evangelism, 107, 492; Paragraph, 399; **Bombay:** Social Service, 5, 6, 7, 9, 11; **Madura:** Article, 393; Education, 124, 172, 173, 225, 483; Letters from, 130, 319; Medical Work, 17, 28, 319, 524, 525; News Note, 176; Radio Address, 17; **Manamadura:** Articles, 23, 305; Churches, 305, 524, 531; Letter from, 531; **Pasumalai:** Conference, 372; Education, 367; Letter from, 367; **Rahuri:** Education, 400; Letter from, 531; News Note, 326; **Satara:** Church, 130; Letter from, 130; Social Service, 10; **Sholapur:** Education, 176; Letter from, 215; Medical Work, 34; News Note, 207; Social Service, 10, 215, 265, 324; **Tirumangalam:** Churches, 125; Education, 167; News Note, 84; **Vadala:** Education, 525; Letter from, 169; **Vellore:** News Note, 492; **Wai:** Letters from, 78, 215; News Note, 492; Social Service, 78, 215.

INDIANS, NORTH AMERICAN, MISSIONS TO. Articles, 237, 278, 279, 280, 281, 425, 511.

JAPAN. General Articles, 25, 60, 62, 112, 140, 152, 227, 331, 333, 347, 357, 515; Letter from, 129; News Notes, 124, 139, 179, 324, 373, 450; Rural Work, 482, 530; **Ishinomaki:** Letter from, 131; News Note, 210; **Kobe:** Articles, 65, 349; Education, 34, 35, 65, 84, 166, 179, 349, 373, 399, 442; **Kyoto:** Articles, 55, 59; Education, 18, 55, 59, 85, 166, 410; Letter from, 365; Radio Address, 18; Stories, 283, 412; **Matsuyama:** Education, 81, 374; Letter from, 81; **Miyazaki:** Story, 445; **Nagoya:** News Note, 206; **Niigata:** News Note, 399; **Okayama:** Prohibition, 34; Stories, 167, 445; **Osaka:** Social Service, 125; **Otaru:** Letter from, 321; News Note, 315; **Seoul** (Korea): Church, 265, 320; Letter from, 320; **Tokyo:** Articles, 72, 210 (Okuzawa is a suburb of Tokyo); Church, 210; Evangelism, 85; News Notes, 84, 362; **Tottori:** Article, 149; Letter from, 366; Social Service, 149.

Kortcha, Albania, earthquakes in, 225.

LETTERS FROM OVERSEAS. 78, 129, 168, 214, 318, 365, 403, 443, 498, 531.

MEDICAL WORK. **Africa:** Mt. Silinda, 400; **Ceylon:** Inuvil, 399; Manepay, 134; **China:** 412; Fenchow, 400, 442; Lintsing, 206, 367, 372, 439; Taiku, 166, 442; **India:** Madura, 17, 28, 319, 524, 525; Sholapur, 34; **Near East:** Istanbul, 372; **Philippines:** Cagayan, 372.

MEXICO. General Articles, 187, 201, 352, 528; News Note, 265; Personnel, 90; Poems, 528; **Guadalajara:** Education, 124, 284; **Hermosillo:** Education, 124; Mazatlan: Education, 284; Poem, 529; **Mexico City:** Education, 284.

MICRONESIA. Articles, 67, 70; News Note, 439.

MISSIONS. Articles, 2, 50, 80, 109, 140, 156, 205, 212, 235, 248, 359, 434, 459, 460; Books on, 43, 44, 138, 164, 270, 277, 449, 495; Radio Addresses, 19, 20.

Near East Foundation, 196.

NEAR EAST MISSION. General Articles, 14, 155, 196, 291; Education, 167; News Note, 166; Story, 283; **Aleppo:** Article, 454; Education, 362; **Athens:** Article, 411; Education, 34, 84, 168, 208, 209, 229, 265, 442; Letter from, 168; Refugees, 224, 324, 411; **Beirut:** Articles, 293, 454; **Istanbul:** Articles, 302, 345; Education, 345; Letters from, 129, 214; Medical Work, 372; News Notes, 170, 372, 453; Reading Room, 171; **Izmir:** Education, 93, 474; **Mardin:** Letter from, 443; News Notes, 173, 489; Radio Address, 16; **Merzifon:** Article, 303; Education, 303; **Saloniki:** Education, 34, 225, 366, 399; Letter from, 366; Smyrna *see* Izmir; **Talas:** Education, 125; News Note, 207; **Tarsus:** Letter from, 320.

NECROLOGY. Adam, Mrs. William L., 47, 75; Bostwick, Henry J., 413, 416; Cassel, Edward B., 94, 119, 133; Christie, Mrs. Carmelite B., 539, 544; Cooper, Dr. James F., 288; Cushman, Emma D., 92, 94; Dewey, Mrs. Seraphina S., 231, 232; Elwood, Mrs. Willis P., 45, 47; Goertz, Mrs. Peter S., 288, 327; Hume, Dr. Ruth P., 328½, 358, 539; Mills, W. W., 194; Noyes, Mary T., 94, 116, 176; Panaretoff, Mrs. (Stephen) Lydia Gile, 328½; Parsons, Dr. Edward F., 184, 192; Perry, Arthur, 74; Porter, Mrs. Henry D., 94, 143; Sinnatamby, Pastor J. K., 413; Smith, Mrs. Sarah Sears, 376½, 414; Taylor, Rev. Horace J., 456; Thayer, Rev. Lucius H., 475; Wilder, Mrs. (Francis) Gladys Clark, 288, 312.

Oberlin Missionary Home, 25.

OBSERVATIONS, by William E. Strong, D.D., 21, 80, 205, 360.

Oregon: Story of the American Board Mission, 237, 278, 279, 280, 281.

OUR STAMP CORNER. 160, 223, 282, 306, 361, 404, 500, 532.

Peace, Articles on, 248, 313, 331.

PERSONALIA. 45, 90, 286, 326, 374, 412, 454, 501, 539.

PERSONNEL: FOREIGN. Appreciations of, 71, 374, 375, 431; Articles about, 52, 71, 271, 431, 463; Biographical Sketches, 45, 92, 116, 119, 143, 176, 192, 231, 312, 327, 358, 375, 413, 414, 456, 483, 539; Books by, 30, 91, 136, 216, 286, 326, 408; Commissionings, 376, 410, 503, 539, 540; Degrees, 365, 374, 501; Engagements, 181, 287; Fellowships, 135; Furlough Occupations, 135; Honors, 91, 134; Memorials, 133, 195; Transfers, 45, 286, 413; Weddings, 133, 144, 230, 376½, 454, 501; Work, 91, 133, 179.

PERSONNEL: HOME. Articles about, 27, 74, 75, 164, 194, 204, 433, 475, 476; Books by, 30, 391; Honors, 134; Memorial, 164; New Officers, 74, 204, 433; Prize won, 365.

PHILIPPINES. General Articles, 295, 419, 420, 421; Churches, 295, 419, 420, 421; Publications, 35; **Cagayan:** Education, 442; Letters from, 117, 404; Medical Work, 372; News Note, 84; **Dansalan:** Article, 257; Education, 439; Letter from, 130; News Notes, 226, 442; **Dumaguete:** Education, 325; Letter from, 132.

PROJECTS: 28, 76, 77, 271.

PUBLICATIONS. Japan, 286, 326; Philippines, 35.

RURAL WORK. 78, 85, 135, 473, 463, 476, 478, 479, 480, 481, 482, 483, 530, 531; Conferences, 325, 372.

SOCIAL SERVICE. **Africa:** Esidumbini, 362; Johannesburg, 125, 251; **Bulgaria:** Sofia, 171, 209; **China:** Foochow, 124, 445; **India:** Ahmednagar, 34, 206; Bombay, 5, 6, 7, 9, 11; Satara, 10; Sholapur, 10, 215, 265, 324; Wai, 78, 215; **Japan:** Osaka, 125; Tottori, 149.

SPAIN. Articles, 262, 508.

THIS IS STATION ABCFM. 34, 84, 124, 166, 206, 265, 315, 362, 399, 439, 489, 524; Television Section, 266, 316, 363, 401, 440, 490, 526.

THIS, THAT, AND THE OTHER. 133, 170, 224, 283, 324, 372, 410.

Turkey. *See* NEAR EAST MISSION.

Union Seminary Fellowships, 135.

INDEX TO ILLUSTRATIONS

AFRICA. Scenes sculptured on the Livingstone Memorial, 110, 111; West African head-dresses, 128; West African rank and file, 128; Three pictures of Kamba Simango and family, 283; Tapera Nkomo, 284; Logging methods on the Zambesi, 378; An outdoor school in Angola, 388; Racial Injustice: two pictures of statuary in National Art Museum, Brussels, Belgium 390; Mister Hippo, 401; A village in East Africa, 478; Handwoven mats and baskets, 478; Two Ovimbundu children with American dolls, 526; **Adams:** A young heathen Zulu, 401; A graduate of Amanzimtoti, 401; **Chikore:** The famous Chikore trees, 381; Twins with mother 491; **Durban:** Pat Mcloi, his school, his pupils, 202, 203; **Inanda:** Cleaning lamps, 402; **Johannesburg:** Five pictures and posters of conditions, 250; Twelve small pictures of slums and social work, 252, 253; Babies in Ruth Cowles' clinic, 266; **Machemeje:** View of Buzi River, 381; **Mt. Silinda:** Sawing wood, 380; Grinding meal, 382; Young Africa has a thirst, 402; Misses Craig, Tontz, Torrence with schoolgirls, 203; Girls carrying cans of earth on heads, 441; Children in lights and shadows of forest, 527; **Ochilesso:** Mt. Vernon, Africa to Mt. Vernon, America, 4 pictures, 127; **Umzumbi:** Cowles Memorial Bell dedication, 517, 518; **Umzundusi:** Boy plowing, 441.

Appeal, Letter of—71 years old, 294.

Auburndale Conference group, 488.

Austria: cross overlooking it, 473.

Brainerd Mission: Sketch of station made 1821; marker on site of, 512; Friends of, 512.

BULGARIA. **Pordim:** Folk School, 135.

Candidate Conference group, 311.

CHINA. Rural Christian workers, 98; Promotional Board, 101; Five small children 207; Three pictures of duck boy, 268; Watering rice fields, 479; Village home and handmill, 479; Lindbergh's picture of floods, 521; Layman Kao and Superintendent Wu, 520; **Diongloh:** Real boys, 363; Four posters, 364; **Fenchow:** Two small children, 440; Miss McClure and two pupils, 440; Five girl nurses, 440; Children and dolls, 526; Motherless Lan Hua, 527; **Foochow:** Fukien's faculty, 190; Fukien's president, 190; View of Fukien University, 191; Gardiner Hale Memorial, 191; Rev. L. J. Christian street preaching, 316; Fukien University—another view, 429; **Ingtai:** Pastor Chiang Li Fang, 431; His child, 432; Sing Kan Community Center, 477; **Lintsing:** Six patients, 367; **Paotingfu:** The god of war, 317; **Peiping:** Street scene, 122; Seven children, 316; Yenching College, 466; **Taiku:** Small patient and nurse, 317; They walked a mile for a camel, 491; **Tientsin:** Boy who won silver cup, 285; Waiting for eye examinations, 298; Medical group, 299; Law college Bible class, 299; Blind boy, 315; **Tunghsien:** Mr. Cassel's colleagues, 119; Four views of Jefferson Academy, 163; Eight pictures of Jefferson Academy rural work, 464, 465, 466.

Corfu, view of, 154.

Cuts and bruises cartoon, 522.

Egypt: an adobe village in Nile delta, 506.

Hands across the seas: the cartoon on four postcards in four languages, 514.

Haystack Monument, 458.

INDIA. Bathing the baby, 13; Demure little girl, 267; Hindu ladies breakfasting 309; Plowing rice field, 480; Going to village well, 480; **Ahmednagar:** Mrs. Ushabai Modak, Biblewoman, 269; **Aruppukottai:** Kirupai's story, 4 pictures, 108; Group with Biblewoman, 108; **Bombay:** Thieves' market, 4; Ten social service pictures, 6, 7; Blind School, 12; **Madura:** Model cottages at Rachanyapuram, 13; Binghamton Hall dedication, 4 pictures, 172, 173; Golden Lily Tank, 308; **Pasumalai:** Pastors' houses, 13; Boys building a wall, 13; **Satara:** New church, 130; **Sholapur:** Criminal Tribe family, 11; Little girl, 490.

JAPAN. Two kakemono, 25; Ventures of faith in, 61; View of Fuji, 121; Birthplace of Mission, 141; Kagawa and student friends, 153; Emperor on horseback, 267; House on lake, 330; Baseball game, 333; Two Japanese hotel scenes, 335; Taking up rice plants, 482; **Kobe:** Meeting of Kumiai Church, 63; Wakuyama San, 65; Clipping from newspaper, 341; Four pictures of new college site, 342, 343; Four Evangelistic School pictures, 350; **Kyoto:** Airplane view of Doshisha, 54; **Matsuyama:** Two views, 79; Miss Judson and associates, 80; Kindergarten babies at play, 81; Night School, 81; **Osaka:** Prince Tokugawa at the Yodogawa Zenrinkan, 356; **Sapporo:** Church and winter scene, 114; Farm and University, 115; **Sendai:** Kids and goats (3 boys and goats), 363; **Tokyo:** Three pictures of Okuzawa Church, church members, pastor, 72, 73; **Tottori:** Nansokan, 151; Kindergarten, 151; Two kindergarten children, 152; Mr. and Mrs. Tanaka, 152.

MAPS. Map of Japan, 113; Distribution of Moslems, 260; Philippines, 132; Mexico, 187; Near East, 174.

MEXICO. Famous sacrificial stone, 198; Plan for archaeological museum, 198; Stairs of Temple of Quetgalcoatl, 199; Country scene, 200; A Mexico skyline, 218; Gorges, 528; A country church, 526; **Mazatlan:** Hill, 188, 529; Laying cornerstone of school, 352; Seashore, 529; **Mexico City:** View of city, 186; Staircase in Union Seminary, 189; Street scene, 200.

MICRONESIA. Board of Directors of Kumiai Church, 67; Clearance certificate of first *Morning Star*, 68; Other ships, 69; Lejolan, 95; **Jaluit:** Boatload of schoolgirls, 69; Miss Hoppin's hut, 70; Row of children, 70; View of island, 70.

NEAR EAST MISSION. Scrap of newspaper in roman type, 171; Hoja and child, 267; Two village girls, 290; Village breadbaking, 481; **Adana:** Young Turkey cleans up and weighs in, 526; Kurdish mother and child, 526; **Athens:** School of Religion group with Mr. Papazian, 14; Centennial celebration in stadium, 154; Two faculty groups of School of Religion, 168; Four pictures of benediction of new American Junior College site, 208; Refugee group, 224; **Gaziantep:** Four pictures in hospital, 310; Nurse Honiss and small patient, 441; Removing honeycomb from hives, 481; **Istanbul:** View, 302; Nine Scutari Academy pictures. 344, 346; **Marash:** Miss Cold and Turkish woman, 490; **Merzifon:** Nine pictures of groups, 303, 304, 305; **Saloniki:** Minnesota Hall front elevation, 225; Billy Compton and John Powers in costume, 363; **Talas:** City, 175; American School, 175.

Oregon: Fort Walla Walla, 236; American Board Station at Waiilatpu, 237; Memorial Building Whitman College, 240; Episodes in history, 23 small pictures, 278, 279.

PHILIPPINES. Scene, 132; Moro house, 259; Delegates at Plaridel Conference, 418, 419, 420, 421; Plaridel Church, 420; Surigao Church, 421; Six scenes from a Filipina's life, 422, 423; Opening cocoanuts, 482; **Cagayan:** Nurses, mothers, babies, 118; Paddling, 527.

Seattle: Mount Rainier, 336; Plymouth Church, 340.

SPAIN. Young evangelicals, 508; Group of Evangelicals at Madrid, 510.

Syria: Damascus, 146.

PORTRAITS. Adkins, Leslie and family, 401; Allen, Harrison, silhouette, 426; **B** Barton, James, 83; Belcher, Harold, 434; Blake, John, and Muriel Carleton, 170; **C** Cassel, Edward, 119; Chelliah, J. V., 242; Ch'eng, C. Y., 99; with Governor Allen, 102; Cold, Edith, 490; Compton, Billy, 363; **D** Dewey, Albert in clinic, 310; Dizney, Helen with Gertrude Louis, 166; Downs, Portia, 167; Dole, Eugene, recognition service group, 410; **F** Fenenga, Agnes, 17; Fox, Florence with two babies, 266; **G** Gandhi, Mahatma, 471; at Federal Structures Committee meeting, 472; Gaskins, Frederick, 433; Goodsell, Fred Field, 18; **H** Hall, Marion, 18; Honiss, Jeannette, 441; Hume, Ruth, 358; **J** Jones, Marycarol with two orphans, 28; **K** Kagawa and students, 153; Kagawa dictating, 256; Kellogg, Gertrude and small patient, 266; **L** Laubach, Frank with Moro friends, 257; **M** Marden, Jesse, 155; McClure, 18; Myers, H. W., 351; **N** Newell, Rev. and Mrs. H. B., 91; Nilson, Paul with camera, 267; Noyes, Mary, 116; **P** Parsons, Edward and family, 192; **Q** Quickenden, Catherine, 108; **R** Reynolds, Happy, 195; Roberts, Floyd and family, 206; **S** Scott, Roderick, 17; Skinner, Consul Robert, 208; Smith, Doris, 76; Strutton, Mrs. H. H., 90; Swift, Eva, 483; **W** White, Hugh Vernon, 711; Whitman, Marcus, Narcissa, 238; Wilder, Edward, 17; Wilder, Gladys at Northfield, 312; Wiley, Louise, 490; Woodworth, A. D. and Mrs. Woodworth, 211.

INDEX OF NAMES

Names of missionaries and associate missionaries, active and out-of-service, are in roman type.

Abbott, Carol, 329
Abbott, Rev. Justin, 30, 216
Abel, Rev. James W., 231
Adam, Caroline Redfield, 75
Adam, William L., 340
Adam, Mrs. W. L., 47
Adams, Alice Pettee, 121, 167, 232
Ager, Waldemar, 451
Akana, Mrs. Catherine Jay, 84, 442
Allchin, Rev. George, 170, 326, 329
Allison, John Francis, 376, 416, 543
Andrews, Susan A., 313
Allen, Mrs. Harriet, 173
Applegarth, Margaret T., 137
Archer, John Clark, 274
Athavale, Parvati, 30
Atkins, Rev. Gaius Glenn, 44
Augur, Rev. Julius Smith, 541

Baez, Rev. Victoriano D., 188
Bailey, Hazel Fern, 456½
Baird, Agnes Mary, 170, 171, 214
Bakken, William, 539
Baldwin, Elizabeth, 439
Baldwin, Jane, 439
Ballard, Adela J., 408
Ballou, Rev. and Mrs. Earle Hoit, 416, 543
Banninga, Rev. John James, 176, 245, 372
Banninga, Mrs. J. J., 245
Barbara, Georgiana, 31
Barnard, Harriet, 90, 124
Barns, Helen Virginia, 287
Barnes, Rachel Peirson, 206
Bartlett, Rev. Robert Merrill, 53, 136, 255
Bartlett, Rev. Samuel Colcord, 55
Bartlett, Mrs. S. C., 365
Barton, Rev. James L., 30, 83, 134, 196, 406, 475
Bates, Mary K., 402
Beach, Rev. Harlan Page, 322
Beard, Miriam, 448
Beard, Rev. and Mrs. Willard Livingston, 47, 416
Beaver, Rev. A. W., 165
Beavon, Eric, 32
Belcher, Harold Blanchard, 340, 433
Bell, Rev. Enoch Frye, 27, 336, 450, 495, 507, 511, 523
Bell, Mrs. William Clark, 128
Bennett, Rev. Henry James, 149
Bennett, Mrs. H. J., 149, 366
Beteta, Ramon, 189
Bicknell, Rev. John, 46, 328½, 397, 413
Bicknell, Mrs. John, 46, 328¼
Birge, Mrs. (John) Kingsley, 129
Bissell, Emily R., 30
Bissell, Henry Hamilton, 413
Blake, Rev. and Mrs. Everett Carrl, 170
Blake, John, 170
Blanchard, Rev. Ferdinand Q., 359
Blanke, Dorothy L., 144, 288
Blatter, Dorothy Gertrude, 231, 377, 503
Bobb, Rev. and Mrs. Paul Frederick, 173
Boeckel, Florence Brewer, 95
Bosch, Herbert A., 165
Bostwick, Henry Josiah, 413, 416
Botham, Thomas and Mark, 33
Botham, Mrs. Mark, 33
Bowers, Rev. Wayne Heyser, 262, 455, 508
Boynton, Grace Morrison, 397, 456½
Brauer, Lillian Clarissa, 526, 541
Breck, Grace Marion, 206, 207, 273
Brewster, Rev. and Mrs. (James) Riggs, 456½, 543
Bridgman, Mrs. Frederick B., 125, 386
Bro, Marguerite Harmon, 271
Brooks, Mary, 425
Broomhall, Marshall, 322
Brown, Dr. David A., 392
Bruce, Clara Harding, 47
Brueckner, Rev. (Karl) Robert, 46, 375, 504
Brueckner, Mrs. K. R., 375, 504
Buck, Oscar MacMillan, 40
Buck, Pearl, 322
Buell, Constance, 77, 504
Bunker, Sydney Kittredge, 176, 182
Burr, Leona Lloyd, 47
Burton, Mary, 544
Burton, Rev. and Mrs. Myron Simmons, 47, 544
Butterfield, Dr. Kenyon L., 5, 135, 412, 467, 531
Byington, Rev. Edwin H., 217

Calder, Helen Barnetson, 204
Campbell, Rev. Alexander, 32
Campbell, Bertha Louise, 456
Campbell, Dr. and Mrs. Horace Emerson, 184, 456½
Carleton, Rev. and Mrs. Alford, 170, 454
Carleton, Muriel, 170
Carter, Minnie Esther, 94
Carver, Mrs. Mary R., 29
Cary, Alice Elizabeth, 121, 125, 355
Cary, Rev. Frank, 113, 282, 315, 321, 504
Cary, Mrs. Frank, 232, 282
Cary, Rev. Otis, 61, 523
Cassell, Edward Bosworth, 94, 119, 133
Cassel, Rev. and Mrs. Isaac, 133
Catlin, Ellen Weston, 214
Chandler, Gertrude Ethel, 329
Chandler, Rev. Robert Elmer, 34
Chao-Kwang, Wu., Ph.D., 138
Chapin, Abbie Goodrich, 504
Chapin, Mrs. Robert C., 455
Ch'eng, C. Y., 171
Childs, Rev. Gladwyn Murray, 230, 408
Chirgwin, A. M., 251
Christian, Rev. Leonard Jacob, 316
Christie, Mrs. Sarah Carmelite, 539, 544
Christofersen, Rev. and Mrs. Arthur Fridtjof, 47, 397
Clapp, Frances Benton, 85, 273, 283, 412
Clark, Rev. Alden Hyde, 5, 27, 30, 120, 215, 352, 484, 538
Clark, Mrs. A. H., 358
Clark, Rev. Charles Allen, 43
Clark, Mrs. Charles Ernest, 543
Clark, Rev. Cyrus A., 375
Clark, Eugene Francis, 136
Clark, Rev. Francis C., 136
Clark, James Stanford, 456½
Clark, Louise Morris, 181, 501
Clark, Sydney A., 137
Clark, Rev. Thomas Curtis, 183, 408
Clarke, Minnie, 318, 403
Clarke, Rev. William Paine, 167
Coe, Estella Laverne, 149
Cold, Edith, 490
Coles, Samuel Bracy, 478
Colmyer, Bertha Damaris, 303
Compton, Mr. and Mrs. Carl Cisne, 184, 503
Cooke, Dr. Alma Locke, 135, 265, 282, 367
Cooper, Dr. James F., 288
Cooper, Rev. William Compton, 179, 265
Corey, Stephen J., 164
Couser, William Griffith, 539
Cowles, Mrs. George B., 517
Cowles, Ruth Cordelia, 377, 517
Cozad, Gertrude, 349
Craig, Ivy Elizabeth, 124, 400, 403, 453
Crawford, Dan, 32
Crew, Angie, 91, 117, 502
Crew, Mrs. Glenna Klepinger, 231, 416, 542
Cross, Allen Eastman, 95, 355
Cross, Laura Brown, 215, 503
Cross, Rev. Roland McLean, 84, 85, 325
Curr, Dr. Isabella Hardie, 377
Curtis, Edith, 503
Cushing, Dorothy Peaslee, 34, 84, 107, 124, 149, 206, 245, 265, 305, 315, 365, 385, 439
Cushman, Elizabeth Foster, 287, 377
Cushman, Emma Darling, 94
Cushman, Dr. Mary Floyd, 519

Darling, Malcolm Lyall, 40
Dart, (Francis) Sydney, 416, 543
Davis, J. Merle, 133
Davis, Mrs. Lydia Lord, 435, 487
Day, Lucille Elizabeth, 209
De Forest, Charlotte Burgis, 35, 123, 166, 355, 373, 374, 399
Deming, Rev. and Mrs. Wilbur Stone, 10, 130
Denton, Mary Florence, 374
DeVargas, Dr. and Mrs. Philippe, 329, 375
Dewey, Dr. and Mrs. Albert Warner, 288, 416, 456
Dewey, Albert Warner, Jr., 288
Dewey, Diantha, 231
Dewey, Mrs. Seraphina Sheldon, 231, 232
Dhlakama, Ndaba, 382
Dibble, Lauretta Alberta, 35, 232
Dickerson, Roy E., 95
Dickson, Rev. James Henry, 272, 367
Dizney, Helen, 166, 317, 504
Dodd, Margaret, 94
Dodd, Dr. and Mrs. Wilson Farnsworth, 94
Dole, Mr. and Mrs. (Robert) Eugene, 182, 273, 329, 410, 542
Downs, Rev. Darley, 84, 123, 167, 362
Downs, Mrs. Darley, 167
Downs, Portia Ann, 167
Dudley, Rev. Raymond Augur, 125, 167
du Plessis, J., 405
Dwight, Adelaide Susan, 184, 456½
Dyer, Dr. Lora Genevieve, 416, 542
Dysart, Rev. John Paden, 318

Ebina, Dr. Danjo, 124
Ebisawa, Rev. Akira, 152, 171
Eckstein, Gustav, 446
Eddy, D. (David) Brewer, 294, 391 (396), 407, 437
Eddy, Dr. Sherwood, 100, 106, 406
Edwards, Rev. James Fairbrother, 45, 133, 144, 539
Edwards, Mrs. J. F., 133, 144
Ellis, William T., 92
Elsbree, Oliver Wendell, 43
Elwood, Mrs. Willis Penfield, 45, 47
Emerick, Frances D., 207
Emerson, Mabel E., 120, 337, 438, 494, 503
Emerson, Ursula Newell, 438
Ennis, Rev. Merlin Walter, 373, 439
Ennis, Mrs. M. W., 273, 542
Entwistle, Mary, 271
Erickson, Lois Johnson, 40

Fairbank, Rev. Robert Winthrop, 169, 232, 456½
Fairbank, Mrs. R. W., 169, 232, 456½, 525
Fairfield, Rev. Wynn Cowan, 67, 112, 120, 134, 246, 288, 337, 463, 538
Fanning, Katherine Farr, 377, 416, 543
Faris, John T., 452
Fenenga, Agnes, 16, 135, 416, 543
Fessler, Donald Roy, 415, 456¼
Field, Sarah Maria, 179
Fitch, Florence Mary, 408
Fleming, Daniel J., 277
Fletcher, Elizabeth L., 302
Fletcher, Katherine Ogden, 77
Flint, Edgar Martin, 173
Flint, Mrs. Lydia A., 377, 473
Foreman, Lucile, 541
Forsyth, Margaret E., 33
Fowle, Luther Richardson, 166, 173, 184
Fox Florence Lesley 84
Fox, (Grace) Evelyn, 329, 542
Frame, Mrs. Murray Scott, 286
Frost, Caroline Elizabeth, 169, 176, 324
Fry, Rev. Earl C., 501
Fuller, Columbus C., 318, 380, 403
Fuller, Mrs. C. C., 318, 361
Fuller, Edith Jewell, 93, 318, 400
Fuller, Florence, 32
Fye, Ruth, 90

Galia, Rev. Donato, 35, 260
Gandhi, Mahatma, 8, 36, 41
Garman, Rev. Clark P., 90, 94, 502
Garman, Mrs. C. P., 90, 94, 287, 502

Gaskins, Frederick Alfred, 339, 433
Gates, Mrs. Katherine Van Akin, 94
Gaylord, Helen, 181, 530
Getchell, Dana King, 34
Gillett, Carol, 144
Gillett, Rev. Clarence Sherman, 144
Gillett, Mrs. C. S., 133, 144
Githens, Rev. Otto B., 167
Glasgow, Samuel McPheeters, 407
Goddard, Rev. Dwight, 44
Goddard, Rev. John C., 445
Goertz, Rev. Peter Siebert, 327
Goertz, Mrs. P. S., 288, 327
Goforth, Rev. Jonathan, 33
Goodsell, Rev. Fred Field, 2, 19, 50, 83, 104, 117, 147, 196, 204, 357, 376, 397, 538
Gordon, Annie Eliza, 232, 265, 504
Gordon, Jean P., 215
Graf, Johanna, 231
Gray, Clifton D., 408
Graves, Stella Marie, 47, 519
Greef, Robert James, 287, 416, 543
Greene, Olive, 224, 287
Grimes, Albert C., 456½
Griswold, Fanny Ensworth, 504
Guise, Gordon, 182
Guise, Mr. and Mrs. (Lyman) Curtis, 182, 504
Gulick, Leeds, 91
Gwinn, Alice Elizabeth, 273, 283

Hackett, Harold Wallace, 123
Hall, Rev. Marion Ernest, 18, 398
Hall, Mrs. M. E., 416, 543
Hallett, (Harriet) Arlene, 376
Hamlin, Fred, 270
Hammaker, Margaret Gail, 93, 176, 416
Hardeman, Katherine, 182, 456½
Harley, Isabelle, 184
Harlow, Rev. Ralph, 168, 209, 366, 397, 413
Harris, Gertrude, 93, 377
Harrison, Dr. Paul W., 48
Haskell, Rev. Edward Bell, 120, 135, 170, 481
Haskell, Mrs. E. B., 120, 135, 170
Hatanaka, Rev. Hiroshi, 241, 337, 347, 375, 450, 515
Hausske, Albert Carl, 442
Hawkes, Catherine Harriett, 184
Hawkes, Rev. and Mrs. William Emory, 184
Hawkins, John W., 376
Hayashi, Zensuke, 25
Hazen, Rev. William 34, 93, 215, 377, 532
Hazen, Mrs. William, 93, 377
Heiser, Albert D., 31
Hemingway, Adelaide, 195
Hemingway, Dr. Willoughby Anson, 491
Herrick, Rev. and Mrs. David Scudder, 504
Herring, Hubert C., 217
Hess, Rev. and Mrs. James Milton, 77, 377
Hieb, Rev. Stephen Philip, 11, 265, 455, 504
Hieb, Mrs. S. P., 11, 504
Higginbottom, Ethel Cody, 536
Hill, Helen, 451
Hinman, Margaret, 231, 271, 376, 416, 542
Hivale, Rev. Bhaskarao, 284, 324
Hodwalker, Theodore Frederick William, II, 287, 377
Holton, Priscilla, 353, 454, 456½
Holway, Rev. and Mrs. Theodore Thomas, 47
Honiss, Lillian Jeanette, 441, 541
Hoppin, Jessie Rebecca, 376
Houghton, A. T., 138
Houston, Lyda Suydam, 416
Howe, Annie Lyon, 65
Howland, Rev. John, 187
Hoxie, Ella Crichton, 10, 133
Hoyland, J. S., M.A., 178
Hoyt, Olive, 355, 374
Hubbard, Rev. Hugh Wells, 123, 479
Huggins, Alice Margaret, 377
Hume, Dr. Ruth Peabody, 329, 358, 539
Hunter, Rev. James Albert, 78, 463, 479, 503
Hunter, Mrs. J. A., 133, 503
Hunting, Rev. Harold B., 408
Hirata, Mr. and Mrs. Hajime, 70
Hulbert, Winifred, 83
Husted, Edith Evelyn, 543
Huxley, Julian, 493

Inman, Samuel Guy, 83
Irwin, Rev. Edwin F., 329
Isaac, Peter, 222, 225
Isely, Rev. Merrill Nickerson, 481
Isely, Mrs. M. N., 272

Jacobs, Jennie, 377
James, Mrs. Florence White, 376½
Jameson, Dr. William John, 134, 144, 542
Jeffrey, Dr. (Mary) Pauline, 492
Jenness, Mary, 271, 323
Jillson, Jeannie Louise, 273, 283
Johnson, John, 536
Jones, Marycarol, 78, 492
Judd, Dr. Walter Henry, 46, 241, 337, 432, 504
Judson, Cornelia, 81

Kagawa, Toyohiko, 153, 161, 180, 255, 348, 438
Kane, Marion Elizabeth, 287
Kao, Layman, 530
Keithahn, Rev. Ralph, 135, 230, 232, 249
Kellems, Jesse R., 32
Keller, Edward L., 408
Kelley, James P., 369
Kellogg, Rev. Edwin Dwight, 273, 301, 353, 531
Kellogg, Mrs. E. D., 273
Kellogg, Gertrude, 94, 503
Kennett, Dr. Grace, 176
Kincheloe, Wathen Louis, 273, 478
Kincheloe, Mrs. W. L., 273, 524
King, Rev. Elisha A., 187
King, William P., 537
Kintner, Helen Leonora, 316
Knapp, Grace H., 271
Kofoid, Dr. Charles A., 179
Kofoid, Mrs. Charles A., 227
Kreider, Mr. and Mrs. Herman Harold, 544
Kuhn, Mrs. L. F., 59
K'ung, Dr. H. H., 374, 456
Kyle, Alice M., 164

Labaree, Clara Gray, 31, 144, 176, 232
Lamont, Helen, 504
Larkins, Mabel Elizabeth, 524, 527
Laubach, Rev. Frank Charles, 84, 117, 130, 178, 226, 257, 404, 419, 439, 442, 482
Lawrence, Marion, 177
Lawrence, Dr. William Tilden, 527
Lawson, Mrs. James H., 456½
Leach, Rev. Henry Philip Dutton, 187, 188, 265, 284, 455
Leach, Mrs. H. P., 455
Leavitt, Rev. Ashley Day, 235
Lee, Anna Lucile, 130, 161
Lee, Mrs. Lucius Orren, 62, 120
Leete, Rev. William Rockwell, 416
Leete, Mrs. W. R., 297, 416
Leger, Rev. and Mrs. Samuel Howard, 93, 173, 456½
LeRoy, Ethel May, 286, 416
Lew, Rev. Timothy Tingfang, 35
Lewis, Arthur Armington, 441, 478
Lewis, Clarence J., 274
Liang, Chuan-Chin, 300
Lin, President C. J., 190, 430
Lindquist, G. E. E., 83
Lindsley, Alice Palmer, 345, 377, 456½, 543
Lo, R. Y., 33
Lobingier, Mr. and Mrs., 83
Lockwood, Rev. and Mrs. George Carl, 282, 455
Long, Rev. and Mrs. Loy Lewis, 182
Long, Mabel E., 288, 377, 413
Lorbeer, Mr. and Mrs. Lloyd Louis, 47, 241, 337
Lorenzana, Avelina, 178
Loughridge, Stella Nelson, 541
Louis, Mrs. Gertrude Taber, 166, 442
Lovell, Rev. O. E., 202, 410
Lowrey, Edna, 47
Lyman, Rev. James Kerr, 272, 416, 543
Lyman, Mrs. J. K., 543
Lum, Maryette Hawley, 377

McAllester, Rev. and Mrs. Allen Egbert, 377
McCall, Rev. Clarence Field, 112, 399, 482, 502, 530
McCall, Mrs. C. F., 502
McCallum, Emily M., 229
McCance, Rev. William Hodge, 46, 94, 106
McCance, Mrs. W. H., 46, 94
McCann, James Hamilton, 503
McCann, Mrs. J. H., 376, 456½
McClure, Mary Louise, 125, 440, 456½
McClure, Rev. Robert William, 18, 190, 284, 416
McClure, Mrs. R. W., 16, 416, 519
McConnaughey, Grace Elizabeth, 119, 195, 322
McConnell, Charles M., 270
McConnell, Dorothy F., 33
McCord, Dr. James Bennett, 167
McDowell, Rev. Henry Curtis, 134, 241, 336, 337, 389
McDowell, Mrs. H. C., 501
McKee, William J., 484
McKie, Dr. Mildred W., 232
McKinley, Rev. James Franklin, 94, 132, 325, 420
McKinley, Mrs. J. F., 94, 132
McKnight, Rev. William Q., 159, 501
McLean, Robert N., 33
McMillan, Dr. Aaron Manasses, 501

MacCallum, Rev. Frederick William, 372
MacCausland, Isabelle, 331
MacDonald, Jean Duncan, 543
Madden, Maude Whitmore, 452
Makanya, Violet S., 439
Mann, Cora, 94
Mann, Rev. and Mrs. Leland West, 94
Manshardt, Rev. Clifford George, 5, 8, 9, 31, 93, 135, 272, 444, 456½, 484, 544
Manshardt, Mrs. C. G., 5, 8, 9, 31, 93, 444, 456½, 544
Manshardt, Michael Clifford, 444, 456½
Marden, Dr. Jesse K., 15, 155, 416
Marden, Mrs. J. K., 15, 411, 416
Markham, Dr. and Mrs. (Henry) Veazie, 272, 323
Marsh, Rev. and Mrs. John Sawyer, 34, 288, 377
Marshall, Eleanor, 93
Martin, Rev. and Mrs. Azel Anson, 329
Martin, Rev. Harry Stratton, 78, 123, 135, 296, 325, 465
Martin, Jessie Elizabeth, 541
Martin, Rev. John Campbell, 139, 540
Marvin, Eleanor F., 415
Matheson, M. Cecile, 484
Matthews, Basil, 276, 370
Matthews, Rev. and Mrs. Harold Shepard, 47
Maurer, Rev. Oscar E., 541
Maynard, Rev. and Mrs. Harrison Alberto, 413
Mayo, Katherine, 447
Meacham, Rev. Frank Townsend, 166, 504
Meacham, Mrs. F. T., 504
Meeken, Harvey L., 27
Mendenhall, (Theodore) Scott, 376, 416
Merrill, Rev. Charles E., 29, 126, 396, 436, 487
Merrill, Gertrude Herson, 207
Merrill, Rev. John Ernest, 184, 273, 355, 362, 377, 540
Merrill, Mrs. J. E., 184, 273, 377
Merrill, Katharine, 135, 374
Miller, Rev. Charles Winthrop, 28, 503
Miller, Francis, 451
Miller, Rev. George A., 44
Miller, Rev. John X., 176
Mills, Minnie B., 229
Mills, W. W., 194, 340
Miner, Luella, 139, 169, 539
Minton, Rev. Wilson P., 26, 72, 117, 159, 210
Mitchell, Rev. and Mrs. Paul Cunningham, 231, 416
Modak, Mrs. Ushabai, 269
Moloi, Patrick Bates, 202
Montgomery, Mrs. Helen Barrett, 164
Moore, John Milton, 451
Moran, Rev. Sherwood Ford, 121

Morrill, Mrs. Alice V., 26
Moss, Leslie B., 495
Moulton, Rev. and Mrs. Joseph Langdon, 531
Munger, Alzina Clifford, 47, 444
Murphy, Alice Eugenia, 416
Murphy, Ruth E., 271

Natarajan, K., 24, 31
Neff, Rev. Clarence Alvin, 187, 188, 352, 454, 456½
Neff, Mrs. C. A., 529
Neipp, Rev. and Mrs. Henry Alfred, 94, 127, 416, 542
Nelson, A. Peter, 393
Nelson, Rev. Charles Adolphus, 131
Nelson, Valley Lily, 272, 323
Newell, George Merriam, 324, 442, 445
Newell, Mrs. G. M., 324
Newell, Rev. Horatio Bannister, 91, 241, 337
Nichols, Rev. and Mrs. Edward Genung, 46, 184
Nichols, James Noxon, 456, 543
Nicholson, Oline Elizabeth, 11, 455, 490
Nilson, Rev. Paul Emanuel, 167, 207
Nkomo, Jack, 382
Nkomo, Tapera, 384
Nolting, Rev. and Mrs. Edward Louis, 329, 542
Noreen, Emma Bertha, 456½
Noyes, Fanny Gertrude, 355
Noyes, Mary Tucker, 94, 116, 176
Nugent, Isabella, 93
Nute, Rev. William Laubach, 503
Nute, Mrs. W. L., 519, 540
Nutting, Dr. Clara Adams, 416

Olcott, Charles S., 433
Olds, Rev. (Charles) Burnell, 121, 445
Olds, Mrs. C. B., 35, 45, 133, 326, 333
Oliphint, Eleanor Earle, 329, 416, 543
Orner, Arthur Jerome, 171, 379, 453
Orvis, Susan Wealthy, 46, 443, 489
Osias, Camilo, 178
Otto, Dr. Anna Marie, 176
Outerbridge, Rev. Leonard Mallory, 184, 241, 337, 377, 428, 479
Outerbridge, Mrs. L. M., 184, 377

Panaretoff, Mrs. Stephen, 329, 375
Papazian, Rev. Manasseh G., 14
Parekh, Manilal E., 71
Parmelee, Dr. Ruth Azniv, 155
Parsons, Dr. Edward Field, 184, 192
Parsons, Mrs. E. F., 241, 337, 377, 541
Partridge, Rev. Ernest Croker, 232
Partridge, Mrs. E. C., 416, 542
Patton, Rev. Cornelius Howard, 381, 391, 434
Pedley, Mrs. Hilton, 232, 329
Peet, William Wheelock, LL.D., 139, 196, 226
Pence, Harold Titus, 133, 481
Penrose, Rev. Stephen B. L., 237, 340
Perry, Arthur, 74
Perry, Rev. and Mrs. Edward Tyler, 93, 456½
Perry, Gladys Gertrude, 231, 377, 503
Phillips, Rev. Ray Edmund, 22, 31, 35
Picken, Lillian, 215, 519
Pinson, Rev. W. W., 33
Platt, Mrs. Mary Schauffler, 270
Poppleton, Catherine, 90
Porter, Dr. Henry Dwight, 143
Porter, Mrs. H. D. (Elizabeth Chapin), 94, 143
Porter, Rev. John Solomon, 400
Porter, Rev. Lucius Chapin, 144, 184, 416
Porter, Mrs. L. C., 184, 287
Potter, Rev. Rockwell Harmon, 156, 204
Powel, Harford, Jr., 216
Powell, Virginia, 90
Princess Alice, 125
Putney, Ethel Winch, 77
Pye, Rev. Ernest Caleb, 227
Pye Mrs. Watts Orson, 503

Quickenden, Catherine Sarah, 107, 457, 539

Rawlinson, Rev. Frank Joseph, 123, 193, 503
Rawlinson, Mrs. F. J., 503
Raynolds, Rev. George, 192
Redick, Emma Cecelia, 47, 409
Redwood, Hugh, 254
Reed, Bertha Prichard, 125
Reed, Rev. Cass Arthur, 93
Reese, Eugene Franklin, 32
Regester, John Dickinson, 368
Reuling, Anna Lois, 288
Reuling, Mr. and Mrs. John Adam, 288
Reynolds, Happy, 195
Reynolds, Rev. and Mrs. Paul Russell, 195
Rice, Nina Ellen 324, 541
Rice, Julia Esther, 504
Rice, Rev. and Mrs. Norman Lincoln, 504
Richards, Dr. and Mrs. George L., 32
Richards, Rev. Thomas Cole, 460
Riggs, Rev. Charles Trowbridge, 372, 453, 479
Riggs, Rev. Ernest Wilson, 390, 406, 446, 538
Riggs, Rev. Henry Harrison, 45, 120
Riggs, Mrs. Sarah D., 415
Rinden, Rev. Arthur O., 173
Ringer, Mary Eleanor, 47
Roberts, Rev. and Mrs. Floyd Lester, 206, 273
Roberts, Dr. Isabella Mary, 46, 437, 456½
Robinson, Arthur Greenwood, 91, 123, 315
Robinson, Prof. Benjamin Willard, 22, 29, 32
Robinson, Rev. Harold Wesley, 209, 503
Robinson, Mrs. H. W., 247, 272, 503
Robinson, Dr. Hugh Laughlin, 372, 543
Robinson, Mrs. H. L., 206, 543
Rodrigues-Castellano, Dona Benigna, 444
Rodriguez, Rev. Proculo, 35, 295, 421, 444
Roome, J. W., 31
Rose, Rev. Richard Selwyn, 84
Rose, Mrs. R. S., 36, 84, 86
Rounds, (Florence) Louise, 287, 288
Rowland, Rev. George Miller, 226
Ruder, Theresa Mae, 329, 416, 542
Rudy, Stella M., 33
Russell, Lida May, 167

Salazar, Ramona, 90
Samuel, V. M., 20, 230
Sanders, Rev. Frank K., 242
Sanders, Rev. William Henry, 373, 409
Sargent, Dr. W. G., 26
Saunders, Rev. Albert James, 393
Saunders, Mrs. A. J., 184
Saunderson, Henry Hallam, 95
Sawada, Mrs. Hisako, 91
Schilpp, Paul A., 368
Schweitzer, Dr. Albert, 368, 412
Scotford, Rev. John R., 361
Scott, Roderick, 17, 103, 161, 213, 429
Scott, Mrs. Roderick, 161
Seabury, Ruth Isabel, 9, 27, 41, 270, 312
Sell, Henry T., 408
Sewall, Carolyn Titcomb, 123, 435, 498
Sheldon, Rev. Frank Milton, 424, 469, 513
Shepherd, Rev. George William, 353, 431, 443
Sheridan, Harold J., 48
Shih Hu, Dr., 412
Shrader, Rev. and Mrs. Ralph Raymond, 47
Shrader, William Whitney, 47
Shute, Agnes Kelsey, 109
Silliman, Caroline, 47
Silver, Abba Hillel, 48
Simango, Kamba, 382
Sinnatamby, Rev. J. K., 413
Singmaster, Elsie, 44
Sitlinger, Albert LeRoy, 456½
Skinner, Robert W., 209, 229
Smiley, Carolyn Dixon, 28, 41, 76, 161, 212, 307, 397, 437, 448
Smith, Rev. Arthur Henderson, 144, 284
Smith, Bertha Keller, 503, 544
Smith, Doris Fall, 76
Smith, Rev. Edward Huntington, 84, 184, 372, 431, 456½, 476
Smith, Mrs. E. H., 184, 456½
Smith, Helen Huntington, 206
Smith, Margaret Ann, 287, 377
Smith, Mrs. Sarah Sears, 377, 414
Spaulding, Rev. Henry Harmon, 237, 280, 281
Speer, Rev. Robert E., 48
Stacy, Martha R., 91, 131, 241, 337, 456½, 502
Stanley, Rev. Charles Alfred, 139
Steed, Rev. (James) Arthur, 375
Stelle, Rev. William Bergen, 85, 525
Stevenson, Mrs. Sinclair, 323
Stewart, George, 219
Stewart, James Livingstone, 447
Stick, Rev. Henry Augustus, 46, 144, 318, 400, 439, 489
Stick, Mrs. H. A., 46, 144
Stidger, Rev. William L., 165
Stoltzfus, Rev. and Mrs. Benjamin Franklin, 377
Storrs, Mrs. Charles Lysander, 227, 232, 288
Stowe, Grace Hannah, 456½
Stowe, Mary Elizabeth, 456½
St. John, Charles W., 33
Strong, Rev. William E., 21, 80, 109, 205, 360
Strutton, H. H., 11, 375
Strutton, Mrs. H. H., 90, 375
Swan, Florence Tucker, 416, 543
Stuart-Watt, Eva, 31
Swift, Eva May, 93, 288, 483
Swinehart, Lois Hawks, 43

Taylor, Dr. Alan Boardman, 375
Taylor, Betty Irvine, 376, 456½, 503
Taylor, Herbert Hudson, 322
Taylor, Rev. Horace Judson, 456, 456½
Taylor, Rev. James Dexter, 385
Temple, Edith Winifred, 184
Terrill, Katharine, 217
Thayer, Rev. Lucius Harrison, 475
Thelin, Guy Albin, 167, 287, 377, 416
Thelin, Mrs. G. A., 416
Theodore, S. J., 173
Thomas, Rev. and Mrs. George Ross, 45
Thomas, Dr. Horace Stuart, 131
Thomas, Wendell, 218
Thompson, Dr. William Lamarcus, 171, 456½
Thompson, Mrs. W. L., 456½
Thurber, Robert Bruce, 496
Thwing, Rev. Charles Francis, 221
Tilsley, G. E., 32
Tokugawa, Prince, 357
Tong, Rev. and Mrs. Walter Curtis, 287, 541, 542
Tontz, Minnie Amelia, 272, 400
Topping, Rev. William Hill, 173
Torrence, Louise Fleming, 273, 402, 411
Towne, (Mary) Alice, 35, 84, 404, 442, 419, 527
Towne, Florence H., 83
Trattner, Ernest R., 369
Trotter, Jesse McLane, 329, 416, 542
Tucker, Rev. and Mrs. Frank Sample, 94, 362, 387
Tucker, Rev. John Taylor, 409

Ulrich, Helen C., 46, 94
Ussher, Dr. Clarence Douglass, 216
Van Buskirk, Dr. James Dale, 452
Vance, Rev. James I., 408
Van der Pyl, Rev. Nicholas, 25
Van der Spek, Joan, 173, 329
Van Kirk, Ruth E., 504
Vrooman, Rev. Lee, 135, 288, 397, 456½
Vrooman, Mrs. Lee, 288, 456½
Vaughan, Rev. Charles Stanley, 23, 305, 315, 531
Vaughan, Mrs. C. S., 176, 305, 315
Vredenburgh, Rev. and Mrs. C. W., 90

Wagner, Ellasue, 452
Wagner, Mabel Garrett, 33
Wakuyama, Miss Kiso, 66
Walbridge, Margaret Esther, 355
Walker, John, M.A., 495
Walker, Josephine Claghorn, 416
Walker, Nellie May, 184, 248, 271, 365, 373, 456½
Walker, Robert Sparks, 493, 511
Wallace, Archer, 222
Wallace, Rev. William Wood, 222, 225
Waln, Mrs. Duane Victor, 272, 286
Warburton, Stacy R., 449
Ward, Laura Dwight, 364

Ward, Dr. Mark Hopkins, 192, 329, 437, 538
Ward, Mrs. M. H., 329
Ward, Robert Theodore, 329
Wark, Homer E., 44, 141
Warner, Gertrude Chandler, 271
Warren, Rev. Charles McLean, 445
Watson, Dr. Percy Theodore, 94, 374, 400, 442
Watson, Mrs. Percy T. 374, 416
Webb, Rev. Aquilla, 496
Webb, Elizabeth S., 293
Webb, Rev. Richard Slade, 144, 489, 499
Webb, Mrs. R. S., 144
Weber, Julius A., 369
Webster, Donald E., 416
Welles, Margaret Stanley, 269
Welles, Martin, 340
Wells, Herbert J., 340
Wheeler, (Mary) Louise, 45, 133, 144
Wheeler, W. Reginald, 446
Whitaker, June, 456, 539, 540
White, Rev. Emmons Eaton, 245, 329, 492, 541
White, Mrs. E. E., 245, 329, 492
White, Rev. George Edward, 225, 288, 399
White, Mrs. G. E., 288
White, Rev. Hugh Vernon, 74, 204, 226, 274, 368, 536
White, Dr. Matthew James Walter, 117, 118, 372, 504
White, Mrs. M. J. W., 372, 504
White, Raymond Francis, 481
White, Rev. Schuyler Sampson, 446
Whitman, Dr. and Mrs. Marcus, 237, 238, 279
Wickes, Rev. Dean Rockwell, 444
Wickes, Mrs. D. R., 207, 298
Widber, Mildred C., 323
Wilcox, Katherine, 47, 116, 456½
Wilder, Dr. Edward Wheeler, 17, 28, 91, 93, 288, 319, 525
Wilder, Mrs. Enward W., 29, 93, 288, 319
Wilder, Rev. George Albert, 326
Wilder, Rev. George Durand, 135, 467
Wilder, Gladys Clark, 288, 312
Wiley, Carol, 94
Wiley, Louise Elizabeth, 490
Wiley, Martha, 287, 504
Wiley, Rev. Walter Bradford, 94, 456½, 490
Wiley, Mrs. W. B., 94, 456½
Willard, Charlotte Richards, 45
Williams, Gladys Moon, 504
Williams, Maynard Owen, 135
Williams, Mrs. Medora, 352
Willis, Dr. Willis Hegler, 400
Wilson, Barbara Thorne, 231
Wilson, Eleanor, 47, 329, 349
Wilson, Stanley Davis, 377
Wiser, Mr. and Mrs. William H., 40
Wolsted, Rev. Clarence Edman, 144, 480
Wolsted, Mrs. C. E., 416, 543
Wood, Gertrude Norma, 325
Wood, (Ella) Loleta, 326, 400
Wood, W. LeRoy, 397
Woodard, Rev. William Parsons, 129, 286
Woodard, Mrs. W. P., 265, 320
Woodward, Rev. Frank Johnston, 482, 542
Woodward, Mrs. F. J., 542
Woodworth, Rev. A. D., 73, 210
Woodworth, Mrs. A. D., 135
Woolworth, Rev. William Sage, Jr., 320
Wortham, H. E., 406
Wright, Margarita, 90

Yi, Ch'eng Ching, 99
Young, Ezra Porter, 376
Young, Mrs. Roy D., 539
Zaimes, President 209
Ziiki, Chief, 34, 166

OUR JANUARY ISSUE

majors in social welfare work, especially in India, the object of mission study during the winter months. Miss Seabury's article, like that of Dr. Clark's last month, is available in pamphlet form.

Echoes of the Annual Meeting are heard in this number. In place of the usual letters from missionaries we are printing some of the radio speeches that were given at Madison.

The love story in *Diana's Indian Diary* reaches its climax here. The thread upon which all previous chapters have been strung now ties itself into a beautiful knot.

The writers of the various articles are known to our readers: Dr. Butterfield, prominent in agricultural education in America and now a special representative of the International Missionary Council in agricultural investigations in China, as in India and Africa, is an outstanding leader in the emphasis that is more and more being placed upon rural work in foreign missions; Mr. Papazian, pastor of the Armenian Church in Fresno, California, recently returned from a tour of encouragement and cheer among the Armenians of the Near East; Mr. Samuel, an Indian Christian of earnest character and purpose, is a student in Chicago Theological Seminary; Messrs. Phillips of Johannesburg, South Africa, and Vaughan of Manamadura, South India, are well known missionaries.

* * *

DR. GOODSELL'S EDITORIAL

The Executive Vice-President of the Board begins a series of comments on The Five Hundred Words adopted at Madison as the message of the Annual Meeting to the churches.

* * *

CORRECTION

One major mistake was made in the report of the Annual Meeting given in the December HERALD. It is on page 478, second column, twelfth line. Instead of the word *missionaries* the word *institutions* should have been used. Corrected Dr. Clark's sentence should read as follows: "There is always danger, and particular danger now, that the missions will be hampered by their institutions."

We appreciate the cordiality with which our December number has been received in all quarters. We knew, of course, the dangers involved in quoting so many different speakers, and while we do not for a moment believe that everyone quoted thinks that he actually said all that the court stenographer said he said, we have reason to be assured that in general and in most particulars the report was an accurate expression of what was thought and said at Madison.

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CONTENTS

COVER. THE APPEAL OF THE UNTOUCHABLE. By Florence Swan

A Series of Comments on the Five Hundred Words. By Dr. Fred F. Goodsell 2

Nagpada. By Dr. Kenyon L. Butterfield 5

Social Service in India. By Ruth Isabel Seabury . . . 9

The Armenian Remnant—An Open Door. By Rev. M. G. Papazian 14

Snatched from the Air: Portions of Radio Talks at Madison 16

Christian Missions and India's Ambition. By V. M. Samuel of South India 20

Looking Ahead in Africa. By Rev. Ray E. Phillips . . 22

All in the Day's Work. By Rev. Charles Stanley Vaughan 23

Come to Oberlin. By Nicholas Van der Pyl, D.D. . . 25

An Exhibit from Japan 25

Apportionment Receipts. By Charles C. Merrill, D.D. . 29

Diana's Indian Diary (Chapters XLIII–XLV). By Isabel Brown Rose 36

OBSERVATIONS. By William E. Strong, D.D. 21

THE CHRISTIAN CHURCH AND FOREIGN MISSIONS

The American Board Practices What It Preaches. By Wilson P. Minton, D.D. 26

HOME BASE 28

THE BOOKSHELF 30

THIS IS STATION ABCFM, Dorothy P. Cushing Announcing 34

PERSONALIA 45

THE CHRONICLE 46

EDITORIAL STAFF OF THE MISSIONARY HERALD

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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A SERIES OF COMMENTS ON THE FIVE HUNDRED WORDS

By FRED FIELD GOODSELL

Rethinking Our Missionary Motive

AN American friend of mine in southern Asia Minor is experimenting with poultry, stock and crops. Chickens have probably been raised in those regions for many centuries. Stock raising too surely has been more or less a part of life in the Near East, at least as far back as Abraham's journey from Ur to Haran. Haran is not far from where my friend lives today. And as far as the raising of cereals is concerned, we needn't question the antiquity of that, when we can let run through our fingers some of the very kernels of wheat which the ancients placed in the tombs of their dead in that region over three thousand years ago. There doesn't seem to be anything very new about poultry, stock or cereals in Asia Minor! Is there anything new about my friend's idea of what he is doing and why?

This friend of mine knows how modern science is helping improve the quality of things that have grown in and on the soil for ages. He is a trained agriculturalist. But he is more than that. He knows that poor crops, scrawny cattle, and measly chickens are symbols of poverty and a very low standard of living. He knows that low standards of living have a good deal to do with low standards of life. He knows that while life at its best does not consist in the quality or abundance of a man's possessions it is greatly handicapped and in most cases throttled by poverty, disease and ignorance.

Another American friend of mine who lives in China is fascinated with the task of giving modern medical treatment to the thousands of Chinese women and children who come to her hospital. Pain and suffering are as old as humanity. Physicians of one kind or another have flourished since history began. There is nothing new in those facts. But there is something new about this American woman physician in the heart of China. She is a graduate of one of the finest medical schools of America. She is a master in her specialty. She knows what to do, when and how. But she knows more than that. She has seen the inevitable connection between filth and ignorance, between disease and vice, between suffering and crime, and on the higher levels of life between good health-habits, and wholesome, happy useful lives.

I have another American friend in another part of the world. He loves good books and periodicals. He has journalistic sense. His education in an American university has taught him how to write and has made him a judge of good literature. He has been shocked by the ignorance and illiteracy of the country where he is living. He has been in and out of many homes only to find that scarcely more than 10 per cent of the people know how to read. But this is not the saddest fact he has learned. He has read the books and papers which those who do know how to read feast upon and retell to their illiterate neighbors. For the most part, he has found the thought and life of the people poor and purposeless whereas it might be rich and strong. He has asked some of the educated men and women of that nation to join with him in studying the life of the people and in producing books and periodicals which will lift the levels of their thought and give the men, women, and children of that nation something wholesome and inspiring to think about. He knows that the thing we call abundant life is not and cannot be the possession of those whose minds are fed with husks. Is there something new about this idea of what he is doing and why?

These friends of mine and several hundred more like them, missionaries of the American Board, live and move and have their being in the modern world. They are not Robinson Crusoes, isolated and ignorant of what is going on. They are not Rip Van Winkles, asleep while life about them is changing. They are keenly aware of the kind of a world in which we are living. They see how science is changing the face of the earth and the relationships of nations. Some of them are at home as students of philosophy and modern psychology. Some of them are among the world's best teachers and scholars. Others are men and women of scientific skill. Still others know their way about the world of human relations, masters in the art of helping people find themselves. They are demonstrating that they are living in the modern world and at the same time are basing their lives on considerations that demand utter self-giving—whether on the moral frontiers of cities or on the thin lines of rural life. They are eager to have modern science and the best in our Western life serve the age-old needs, the material and the spiritual needs of human masses all over the world.

Why? How did they get that way? Isn't there something incongruous about a highly trained Western agriculturist or a physician journeying to the

ends of the earth to practice his profession? That depends on the man or the woman.

For such people as these there stand out three compelling facts. This world is no longer one in which physical geography with its climates and its distances, its seas, its sands and its mountains should be determinative of how the nations should live. Applied science is changing all that. And the end is not yet. We are all bound up together in the bundle of life for better or for worse. Further, the unity of the world is not simply one of physical proximity, it is a unity of moral struggle toward better things. "This must be a world of justice, love, good will and spiritual nobility everywhere or nowhere." This universal moral struggle is now viewed in the light of the failure hitherto of the so-called Christian nations of the West to achieve any striking degree of success in making their religion of life a dominant factor in their social life. The World War tore the masque of hypocrisy from the face of the West. "We who are called Christians may well remember that the profession of a religion without its practice was the form of hypocrisy which He challenged most of all" (Fleming p. 139). Still deeper in their thinking lies the fact that the personality of Jesus offers the only way to a richer, better life in and for the modern world. It is not Jesus who has failed the West. We Westerners haven't taken Him seriously. His Spirit, His cross, His risen life point the way out, up and onward. He has no quarrel with science. Science is simply another name of truth. He lived the kind of a life which lures all who know Him well into a deep spiritual fellowship. He is the Way, the Truth, and the Life.

The young man or woman who sits down to ponder these three compelling facts will have little patience with those who live in the fool's paradise of pre-war complacency and isolation. We are facing a new era of world history. It is a time to scrutinize our motives.

Those who belong to the company of my friends in Turkey and in China have asked themselves this question: What happens when you try to face the modern world in the light of Jesus' thought of God and way of life? Does Christ make any difference today? Do missions matter? What kind of missions matter?

It is obvious that some kinds of missions do not matter much. We instinctively feel that missions that see only the individual and his need are somehow unworthy of the larger life of our age. It is not enough to pluck an individual here and there from the fiery hell of an undernourished life. Somehow or other the task seems infinitely greater—the saving of whole nations to a more abundant life beginning here and now and going on forever.

Missions that rely for their dynamic on the last command of Jesus without adding to it the insight which makes His thought of God and way of life compelling truth are also unworthy of the expansive age in which we live. There is considerable doubt as to whether He ever used the words of the so-called "last great command." It makes no difference whether He did or not. The motive of missions that really matters lies far deeper than any verbal command. It lies in the insight into what the love and truth He incarnated can mean to nations around the world today.

Missions that really matter today among the nations of the earth will cast aside many motives which in former decades played a part in the calling forth of great sacrificial service. Somehow or other one cannot face the facts of the universal moral struggle in which today all men and women of spiritual aspiration are involved whatever their religion or lack of religion without realizing how unworthy it is of the Spirit of Christ to let secondary considerations mould our thoughts or rule our lives. We join in that deeper fellowship open to sincere men and women of every religion and say: "We are one with you in our search for moral and spiritual life. Politics shall not baffle us, doctrine shall not separate us, economic theories shall not muzzle us. The only thing that really matters is that everyone in utmost sincerity and good will shall be true to the highest ideals which the Spirit of God has put into his heart." This is not all that we have to say to the people of other religions but it is the first thing we must say. Contempt for the best that other nations have thought and felt can no longer motivate us. We feel our common humanity too deeply.

I have the idea that the "new" in our missionary motives here at the beginning of the second quarter of the twentieth century is its spiritual humility and its social vision. Christ is not new. "Our message is Jesus Christ," and He is the same yesterday, today and forever. We seek to make Him known. So did our fathers. We seek to interpret His spirit. So did our fathers. We seek to lift Him up, certain that when He is really lifted up, He will draw all men unto himself. So did our fathers and with the same assurance. But today we are aware as our fathers were not aware of two great facts: first, the failure hitherto of Christians in the West so to live that Christ's spirit should mould the entire life of the West; second, the "togetherness" of the world, the inevitability of close relationship, the inter-dependence of the nations. The result is that as we share Christ with the world we sense the necessity and the propriety of acknowledging our failure to follow our Master and of calling upon all men everywhere to discover Him for themselves and to let us join with them in a new united effort to release His spirit of unfailing love and uncompromising search for truth so that it may master all of life.

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THE THIEVES' MARKET, BOMBAY, INDIA

"Bombay is one of the most highly congested areas of its size in the world."

NAGPADA

By KENYON L. BUTTERFIELD

Counselor on Rural Work, International Missionary Council

"Regular weekly appointments, 96.

Our facilities were used by 229,704 people, as against 172,670 for last year and 116,617 for our first year.

We gave 1,595 letters of recommendation for employment.

We had 18,416 dispensary treatments.

Our infant welfare center handled about 600 maternity cases, while 125 babies come regularly for milk and medicine.

We had 45 public meetings in addition to regular appointments.

Outside organizations using our building, 42."

THESE statistics of a social settlement in its third year of service would arouse a legitimate feeling of pride in the hearts of the supporters of such an enterprise in any city in America, but it happens that they are the record of the Nagpada Neighborhood House in Bombay, India.

The House is located in the most densely populated part of this growing city of more than a million people, and said to be in one of the most highly congested city areas of its size in the world. It is the only institution of its kind in India. There should be a dozen like it.

The two municipal sub-districts that together make "Nagpada" have an area of a little over 60 acres and a population somewhat more that 30,000, or 500 people per acre. This is *at the rate* of 300,000 per square mile!

Moreover, the more severely crowded part of the area has a density of over 700 per acre, while the average density of the entire city is 78.

The Nagpada House is distinctly a child of the missionary enterprise, though its running expenses, aside from the salary of its director, come entirely from Indian sources. Some ten years ago the American Board of Commissioners for Foreign Missions, which had been doing work in Bombay since 1813, sent out a man with the distinct commission to inaugurate social work in the city. He was making a satisfactory beginning when death intervened. The mission then asked Dr. Alden H. Clark of the mission to make this project his special care; and after a year in America, Dr. Clark raised funds for the center and secured workers in the persons of Dr. and Mrs. Clifford Manshardt.

The genius of the House is indicated in the following words from Dr. Manshardt himself:—

"Though the Neighborhood House is a Christian institution, it does not conceive its function in terms of proselytism. The only creed of the House is a genuine respect for the best that is found in all creeds. The bane of India today is communal strife. Our neighborhood contains people of all communities. We believe that these groups can, and should, dwell together in unity. We believe that as people really come to know each other, through face-to-face contacts, the communal problem will disappear. We are providing the opportunity for such meeting."

The reference to communal strife brings into view one of the major and perhaps one of the perpetual problems of India. The neighborhood in which this House is located contains Moslems, Hindus, Jews, a few Christians, and among the Hindus themselves, representatives of many castes, including outcastes. This variety of population elements, in close proximity one to the others, is a perennial source of friction of the most intense sort.

It has within its borders a segregated vice area. To add to its social problems, there is not only the ever-present fact of utterly inadequate, unsanitary, immoral conditions, but it also is the resort of the migrant factory hand who comes into Bombay to work in the modern mills for a part of the year, leaving his family back in the rural village for the period of his city employment. Employment is uncertain and wages are low. The mill workers get an average family wage of about ten dollars a month, or thirty-five cents a day.

Into the midst of these thousands of illiterate, ignorant, ill-adjusted Indian people, with all the problems of such a group possibly exaggerated and yet generally typical of such areas the world over, comes this beacon light of friendship and good will, of a gospel of genuine brotherhood in action.

The building of the settlement is unpretentious, the facilities are meager, the workers are few, and the results are amazing. The playground serves all the children and youth of the neighborhood. The game room does what such a place under proper control always does among the lawless youth. The public hall, is, of course, popular, with its motion pictures carefully selected.

"THE NAGPADA HOUSE IS A CHILD OF THE MISSIONARY ENTERPRISE"

"It is the only institution of its kind in India."

Volley ball team. See court below, run on strict schedule.

Left: Nagpada's athletic director—working his way through Wilson College—Son of a Moslem.

"The playground serves all the children and youth of the neighborhood."

Volley-ball Court

"THE WORKERS ARE FEW AND THE RESULTS ARE AMAZING"

"NAGPADA" AND "BOWKER HALL" REACH WOMEN AND CHILDREN

Mothers leave their babies here while at work.

There's a social training center for women.

Welfare workers like this friend can be trusted by the mothers.

Ailing babies are examined and treated.

The untouchables and unfortunates are helped.

REMEMBER, ONE OF YOUR THANKOFFERINGS IS FOR BOWKER HALL

The school work makes tremendous demands upon its few teachers, because the calls for aid come not only from those who speak English, but from several Indian languages and other modern languages, as well. The hostel has accommodations for only two dozen young men, part of whom are training for social work, and part of whom are newcomers to the city, Moslems, Jews, Hindus, Protestant Christians, Roman Catholics.

The infant welfare center takes charge of the babies of mothers who work in the mills, providing them with clean milk, bath and towels. Ailing babies are carefully examined and treated. An employment bureau is in operation. There is a social training center for women. In the afternoon there is a clinic for mothers and babies. Girls' clubs carry on sewing and other enterprises. There is a music class, a library, a gymnasium, nurses for maternity cases.

Part of the budget comes from the people of the neighborhood. The balance is contributed from the general public of Bombay. What is the budget for this remarkably extensive and remarkably efficient service? A trifle over $5,000 a year!

Dr. Manshardt has had adequate academic training and practical experience for this work, but his success here is due largely to his vision of what can actually be achieved, to his appreciation of the psychology of his constituency, and, unquestionably, to his sincere Christian spirit.

I have said that this type of institution should be duplicated in a dozen places in India. India stands eighth among the industrial countries of the world. Industrialization, however, has only begun. Mr. Gandhi says it should never have begun, and that it should come to an end. But it is inevitable. India does not have the great natural resources, other than agriculture, of such a country as our own for example; nevertheless, while the factory system of India now employs only about a million men, it is certain to develop.

But that is not the main argument for neighborhood houses. No matter what the reasons for city populations in India may be, there they are. There are two major cities, Bombay and Calcutta, the latter the larger, each with somewhat over a million people, but there are also a dozen smaller cities ranging from one hundred and fifty thousand to four hundred thousand, and in not one of them a center of this type. They make together an unmatched opportunity for the philanthropist who wants to see his dollars as effective as they possibly can be made to be. I do not know the financial needs of Nagpada House. Obviously, they could utilize more extensive buildings and certainly a larger budget. But relative to the cost both for equipment and service in America, a settlement of this kind could be set up in any of these cities for an expense in terms of numbers of people to be reached, to say nothing of the significance of the good that would be done, that would make an absurdly low figure.

One of the circulars of Nagpada puts in brief form the services of the institution that is worth quoting because it lays before the eyes some of the basic needs of the urban population of India which, though only 10 per cent of the total, is already thirty millions, and in the not distant future will be forty millions:—

THE NAGPADA NEIGHBORHOOD HOUSE

"SAVES THE BABIES through its Infant Welfare Center and Health Visitation.

PROTECTS THE MOTHERS through its Maternity Clinic.

HELPS THE SICK through its Dispensary.

KEEPS CHILDREN HAPPY through Supervised Play.

PROVIDES CLEAN RECREATION for Boys and Young Men.

EDUCATES YOUNG AND OLD through Urdu and English High Schools, Business Classes, Library, and Public Lectures.

ENCOURAGES SELF EXPRESSION through Music and Drawing Classes, and through Debating and Dramatic Performances.

ENTERTAINS THE ENTIRE FAMILY at Cinema Shows, Concerts, and Dramatic Performances.

ASSISTS THE UNEMPLOYED to find employment.

SEEKS TO STRENGTHEN FAMILY LIFE.

FURTHERS INTER-COMMUNAL COOPERATION among the varied population groups in the Neighborhood.

STRIVES TO ORGANIZE THE LATENT IDEALISM of the Neighborhood."

SOCIAL SERVICE IN INDIA

By RUTH ISABEL SEABURY

JESUS expressed in this vivid sentence the main reason why he felt commissioned by God for work among the people: "I came that they may have life and may have it abundantly." A recent article reporting missionary work in India puts the motive thus: "We seek to make the abundant life of Christ felt in every phase of Indian community life."

Every Missionary a Social Service Worker

All this—trying to make life abundant in village, city, home, factory, farm, is the work of the social service missionary. Every missionary is more or less a social service worker, for everyone is trying to transform life to make it more abundant. It is hard indeed to see where "educational" work leaves off and "social service" begins. Miss Smiley's new account of our Educational Work in India (see leaflet *"Christian Education in India,"* free) includes items such as coöperative credit, community training schools, and daily vacation Bible schools, whereas this present account will mention items that are obviously *schools*. And as for "evangelistic work," it is inextricably intertwined with this practical demonstration of the Way of Life, the living message, which is Social Service. For by their Fruits ye shall know them.

To some, though, the task is truly a specialty. There are some spots which may, more than others, be called Christian social centers in India. What of our Congregational-Christian social work? Have we any? Yes—and of three kinds.

Community Centers

First of all there is the institution set down to minister to acute situations in difficult spots.

In this class we would put, for example, the Nagpada Neighborhood House in Bombay, Bowker Hall for Indian women, the widows' homes, such as the ones at Ahmednagar and Wai, orphanages like those at Bombay and Wai, the Satara Welfare Center for women and children. Each of these has a particular reason for being.

Nagpada. In line with the best theory of social service today the Nagpada Neighborhood House pursues its way in the most crowded, industrial section of the greatest city in India. The Chawls district of Bombay is, without exception, the most congested city spot in India, perhaps in the world. Here Clifford Manshardt with his Indian helpers begins with the family as a unit and tries to provide the necessary elements that cannot be found in the ordinary life of an industrial family in that neighborhood. Children have no place to play. Very well! Nagpada Neighborhood House has a playground. Babies have small chance for adequate treatment, intelligent care, or proper food, but Nagpada Neighborhood House has a baby clinic where expert nurses and doctors help the mothers to make up for the lack in their own home life at the point where expert care and help often save life.

There is no gathering place for young men except the streets or the dreadful resorts of underworld life; so Nagpada Neighborhood House has club rooms, reading room, debating society, gymnasium, game rooms.

There are no night schools in that neighborhood; so Nagpada offers night school facilities. Recreation is of the viler sort; so Nagpada Neighborhood House conducts clean, wholesome movies, where people may laugh at the right sort of fun, and in the same program somehow get a new idea that will be of spiritual or intellectual value in their lives.

Mr Manshardt, who is himself trained in social service work, considers that his big task is to make himself dispensable as soon as possible: therefore one of his contributions is a training class for social workers. This is not only to provide such for Bombay and for city service similar to his own, but to bring in people from all over the land who can go back and apply these same principles to a community life in other and smaller towns, and even in villages. These classes are proving an eye-opener to many a Christian preacher and teacher hungry for new ways of serving his whole community and providing it with abundant life.

Bowker Hall. Because it is still difficult to include womanhood in the program of a family unit such as the one described above, Bowker Hall, nearby in Bombay and in close coöperation with the family welfare problem, provides a separate service for women and girls. Here girls above the playground age may find a place for recreation. Here girls who must work in the city and be separated from their families may live. Here girls from the outlying communities who wish to attend high school in Bombay may find a dormitory. Here is a dispensary service for women too conservative to go to the motherhood clinic in the Nagpada Neighbor-

hood House. Here village women who stray to the city in search of work, almost "down and out," may find a refuge. When Bowker Hall acquires the new plant for which the churches of America worked through their thankoffering in 1930, its contribution will make a fine supplement to that of the Nagpada Neighborhood House.

Satara. Of the new social work in Satara, Dr. and Mrs. Wilbur Deming recently wrote:—"Indian Christians today are helping to fulfil the assurance by which the Master characterized His followers, 'Ye are the light of the world.' "

Our Welfare Center at Satara, with its two trained Christian women, is wielding an increasing influence in the city. Dr. Yamunabai, as the qualified physician, has charge of the medical side of the work. She distributes milk daily to undernourished babies, teaches the mothers how to bathe them, gives medicine to the sickly, and visits in the homes. Miss Manoramabai Power is the social service expert, and has sewing classes among the women, games for the children, *bhajans* (singing) in the evening, and other social activities. Clinics are held weekly in poorer sections of the city.

Work for Special Classes of Unfortunates

The second type of social service is that for special or *unfortunate classes* of people: the outcastes, the criminal tribes, the lepers, the blind. Here also the Christian forces are at work.

The Outcaste. Much of our evangelism in India, today, reclaims the outcaste and provides him with a real life. The fact is now recognized that that very effort has often resulted in alienating or disassociating him from his land and its culture, and so to a great extent the outcaste, at the present time, is being fitted to life in India rather than lifted out either as an individual or community and modeled on the life of the West.

Yet the social service missionary in his work for the outcaste has developed a Bhaskarao Hivale with a Ph.D. from Harvard, and a Pastor Santiago who became moderator of the South India United Church. "Because of the message of Christ, giving them an incentive, a motive power, and a spirit of hope on which to transform life," says one Indian leader, "the outcaste is today finding voice, leadership and self respect."

"Sixty million (India's depressed classes) is not too small a number to consider when very few beside missionaries are interested practically in their uplift," wrote Ella Hoxie not long ago. "Economically they are so far down in the depths that it is eternally a question how to help them improve their status. We feel that our present plans for more practical training for both girls and boys will help to solve this question and will send them back to the villages to provide trained leadership for some of the 92 per cent who still live within the mud walls without the city."

The Criminal Castes. Umedpur, "City of Hope," is a Government settlement near Sholapur, one of several where new community reclamation methods are being tried for educating and socializing and reforming the hereditary criminal castes. For us, Umedpur is a Christian Social Service project. We were invited to enter this field by the Government. It recognized that moral reclamation and practical training for abundant life were the only means of solving the robber caste problem.

There are eight different tribes in the Settlement: The Bhats, or pickpockets; the Bhamptas or bundle thieves; the Mang Gandis, or sneak thieves; the Kaikadis, or highway robbers; the Pardis, or cattle thieves or house breakers; the Chapparbands, or counterfeiters, 100 per cent of whom have now settled down, and by honest labor and blameless lives over a period of years have earned exemption from the nightly roll call to which all in the Settlement enclosure are subject; the Bestar or Dongadasi, really bad men who break even the old rule that there is honor among thieves, as they often live by blackmailing other criminals.

The **City of Hope** is bounded by a barbed-wire enclosure eleven feet in height. Within that is a second "double enclosure." The place is full of huts. Outside the wire are other huts grouped in villages of sorts, and off to the northwest are the smokestacks of the mills where 1,600 of the 4,500 Criminal Tribes people go to work. Twelve-year-old children go to work for half a day, and fifteen-year-olds go for all day.

To the long, low, unæsthetic school buildings children swarm to the number of 1,150; children of seven different tribes and as many languages. "We are not trying to 'educate them quickly out of their environment,' " writes Miss Ella Hoxie, "but to give them such knowledge, whether of the head, hand, or heart, as will help them to realize that the way of sincere service and honest relations with their neighbors is the best way of life, and to fit them to attain that end, economically, physically, spiritually. This means building Christlike character, and so, permeating all the teaching that is given, is the teaching of the Master, the Friend of the children."

There is project teaching of elementary subjects and vocational teaching—agriculture, weaving, home-making, and even government. There are

five Boy Scout troops, four Girl Guide and two Blue Bird companies in the Settlement. And what fun they have! The "Crims" as I saw them were a happy lot. Their sense of humor and their native wit are highly developed. They cheerfully performed for me all sorts of games, dances, songs, and stunts.

"Is the work for the Crims successful?" somebody asks. Hear what Mr. Strutton, the present director under Government says: "After over twelve years of the Mission's work in the Settlement it is rather a tonic for the staff* to look at the groups of people now."

"Are these really the wild beings we had to deal with ten and twelve years ago?" we find ourselves asking. "Are these comparatively well-dressed children of the same caste as those we had to do with so short a time back?" "Verily they are!"

"Settlers tell us now and again that it does not pay to steal in these days. 'I am at work and I get rupees 18. My sons, Bhimrya and Shankar, are in the mills and they get rupees 20 each.' "

" 'Why should we steal? We have more to spend than in the days when we lived by stealing. Then, what we have now is our own, the police get none of it, nor does the *Sircar* (Government), which used to eat up a lot of our money in fines!' "

*The missionary staff is composed of Miss Hoxie, in charge of schools, Miss Oline Nicholson, in charge of the family welfare side of the work, and, more recently, Rev. and Mrs. Stephen P. Hieb.

The number of those who are coming into the Christian church is increasing. They are coming in by families—from among those who have earned the right to be out on probation by reason of their good conduct.

"A God who is a Father of all" says Miss Hoxie, is not so easy a conception to grasp, yet some of them far surpass what I would expect under the conditions in which they live. Dragged down to a low level of thought and conduct they rise above their parents in almost the majority of cases. When tempted to let hope flag, I visit them in their homes and think what those huts were like previously; I look at their children and recall their condition a few years ago. Bad as they seem now, there has been an advance and there have been miracles among them about which there is not time to tell."

The Blind. The Blind School in Bombay has concentrated largely on training in basket-work and music. An interesting sight in a Christian church in India is the group of blind musicians playing Indian instruments and leading the singing. That has become their vocation, their opportunity for self-expression and service. As in almost all oriental countries, the blind here have been a problem to themselves and to their families, and a burden on society for lack of knowledge of means of relief. When one considers the fact that, due to crowding, poverty, social diseases, tropical germs, and lack of sanitation, blindness is much

A Criminal Tribe Family

At the Blind School, Bombay

more common than it is in the West, it is all the more to be desired that some means of caring for and giving abundant life to the blind should be provided. And where better than in the group of followers of Jesus, through whose eager, responsive sympathy and love "the blind receive their sight."

The Lepers. The work for lepers, in asylums and in rural dispensaries, is chiefly supported by the "Mission to Lepers," but it is partly supervised by American Board missionaries. In our two asylums, at Manamadura in South India and at Sholapur in Western India, some 350 resident patients are cared for. At Sholapur much is made of outpatient treatments, of which nearly 3,000 were given last year. A church, music, stories, as much work as possible, all help to brighten their otherwise barren lives. The message of Jesus is the one great hope-giving, joyful treatment in itself.

The Church As a Community Center

The third type of social service—rather new it is true—makes the church and the Christian group in the community the center of social living. This makes very important such schools as: The Pasumalai Training School, where pastors are given practical experience in community service; the Kindergarten Training School, where elementary school teachers learn how to coöperate with home and church in bringing abundant life to the villages where they teach; and the Lucy Perry Noble Institute at Rachanyapuram, where women and girls are trained for a real part in community life and all-round Christianity. Girls are taught budget-making, home-building, simple gardening, poultry-raising, care of cattle, weaving, basket-making, child care, infant welfare, and the simple principles of teaching, along with the ordinary subjects of reading, writing, and arithmetic.

Every girl has a chance to live in the little Model Cottage which she and her group care for and decorate, and where they do the marketing for themselves, as representing a family, on a budget basis. She also has the experience of caring for the children of the Truman Post School, for Rachanyapuram takes women with families as well as young girls.

The little rows of pastors' homes in Pasumalai, which young ministers and their wives are encouraged to develop as centers of beauty and influence; the project school where boys are taught the dignity of labor and its place in community life; coöperative credit as a means of community economic betterment; all these are samples of a social gospel for the whole of life.

What better piece of coöperation for Christians in America than the chance to make life abundant for our neighbors in India who though "far off are made nigh in the blood of Christ?" Brought near in the love of Jesus!

PART OF THE ROW OF PASTORS' HOUSES AT PASUMALAI
Models in Cleanliness and Indian charm.

BOYS IN THE PROJECT SCHOOL, PASUMALAI,
BUILDING A WALL

A CHRISTIAN MOTHER DEMONSTRATING
THE PROPER WAY TO DO IT

MODEL COTTAGES AT RACHANYAPURAM

MR. PAPAZIAN FEELS AT HOME

Our friend is in the midst of some students and faculty members of the School of Religion at Athens where he lectured.

THE ARMENIAN REMNANT—AN OPEN DOOR

BY M. G. PAPAZIAN

MY recent trip of nine months in Europe and the Near East was a religious pilgrimage. The aim was to discover the remnant of the martyred people of Armenia in those lands and administer to them the consolations of God. While carrying no official commission from the American Board or from the Armenian Missionary Association, and traveling altogether in my individual capacity as Congregational pastor, I went out of course as a sincere friend and advocate of both the Board and the Association, and I shall be very happy indeed if either or both of them can utilize in any way any spiritual energy which by the grace of God I may be able to release.

What of the Armenian Remnant?

The implication is that there may be a Remnant. Thank God, there is. And if there is, it is not because the Turk has not done his best to exterminate the race root and branch; nor because the Powers of Europe which signed the Treaty of Versailles and later the Treaty of Lausanne have done what they could to save the victim of the Crime; but simply because of a good God, who can make even the wrath of man to praise Him, and whose Holy Spirit somehow, I know not how, planted the "quality of mercy" in the heart of Arabs who rescued many Armenian lives from the murderers' clutch. Let history put that noble record to the credit of the Mohammedan Arab of the Mesopotamian Valley. He was the Good Samaritan of the hour.

So today we have a Remnant. They are spread out in the true *Diaspora* fashion in many lands far and near, almost everywhere except their homeland. (From that they are debarred!) A small colony are in England—London has just 141 families (750 souls). France, the most comfortable and the richest nation in Europe, contains 55,000 clustered around Paris, Lyon, Marseilles. In Greece, at forty-two localities, 30,500 are to be found. Cyprus claims 2,500, and Argentine in South America 15,000. In Egypt they number 30,000. In Palestine several hundred. To Syria goes the prize, where the probable figure is 125,000. I was able to visit them there in thirty-three different places.

How Are the Remnant Getting Along?

In Scriptural phraseology, they are "pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." Yea, they are smitten down, yet not destroyed, if that epitomizes the whole story. Let me amplify.

Politically, they are down and out. Nothing more can be said today.

Industrially, they are down, but determined to get up. They can never recover what was lost in the homeland, but they are hard at work to get adjusted into a new environment. "Whatsoever thy hand findeth to do, do it with thy might," —they are obeying the Scriptural command. As a matter of fact, the evil of deportation seems to have summoned forth several noble traits embodied in the racial character of the people. Diligence is one of these. They are farmers, gardeners, waiters, servants, artisans, factory hands, grocers, retail merchants, professional men. They dread to be idle. They hate laziness. They dislike to receive charity. They love labor. If the Devil's function is to keep the idle hand busy, His Satanic Majesty must have lost his grip upon the Armenian Remnant.

Religiously (which is our main interest on the present occasion) they are down, but certainly not out. They propose to be up and about. They are neither dead, nor half-dead. They are alive, indeed, here and there even more alert and active than some churches in this land of the free and the home of the brave.

In France we have an Open Door. At Paris, in six places; in the central provinces, at seven towns; at Marseilles, in several ways,—Christ is proclaimed by our staff of workers, many of whom are spiritual offspring of the American Board.

Turn to Greece. In Salonica, Anatolia College, the Boarding School for Girls, the Agricultural and Industrial Institute,—put these to the credit of the American Board; add the Danish Industrial Mission and Dr. Goldstein's Jewish Mission; put on top of them our Armenian Congregational Church and the Greek Evangelical Church. In Athens, the School of Religion, the American College for Girls, Dr. Marden's medical work and Mrs. Marden's staff of Bible women; put on top of them the Greek Evangelical churches (two of them) and our own Armenian (Congregational) churches in various camps,—Kokinia, Iergooty, Syngrou, Lipasmata, all manned with pastors, preachers, teachers,—each place a real bee-hive on Sunday and week-days—there you have a view of the missionary apparatus, American, Greek and Armenian. Surely, Greece is an Open Door.

Syria caps the climax. Aleppo College for boys, the Girls' School, other schools and institutions in Beyrouth and elsewhere under missionary supervision or within their influence; turning to the Armenian parts of the machinery, 22 organized churches, a religious community of 8,657, Sunday schools with an enrollment of 4,100, day schools embodying 2,564 students—all of them in full operation. I wish you could spend a Sunday there (in Aleppo and Beyrouth) to see the multitude of earnest souls looking up to the preacher hungry to imbibe every word of the Christian message (and in intelligence they match well with any Armenian audience in the United States); to visit the Sunday schools and the Christian Endeavor societies; to participate in various services conducted by different praying groups; to confer with church bodies on plans and methods—it would not occur to you that you were in a Valley covered with Dry Bones, but rather that you were witnessing a phenomenon of spiritual resurrection, a host of men and women who by divine grace have risen above a physical environment which is sad enough and dark enough to make the stoutest heart break. Syria in general, the Armenian Remnant in particular, is an Open Door.

The proposition is no less true in the relation the Protestant Church bears to the historic Church of Armenia from which it was separated in 1846. It seems now a ripe time for a new understanding and a new line of work. Competition should be displaced by coöperation. The Old Church should look upon the New not as an enemy, but a possible ally. The New Church should devise ways and means whereby she could unselfishly help the Old into the way of spiritual illumination and renovation.

Syria an Open Door into the Moslem World.

I cannot speak on Turkey which I was unable to visit. What I know on missions there pro or con is a derived knowledge and has no scientific value. So I must reserve my judgment. But I can speak on Syria. It is under a foreign mandate. Some degree of religious liberty obtains there. Many, very many Moslems, including myriads of Turks, are now citizens of Syria. They speak Turkish. Any person, American or Syrian or Armenian, who knows and loves Christ, has free access to Moslem humanity through the medium of Turkish or Arabic. In Syria it is possible to evangelize the Mohammedan. The Armenian Remnant is one of the Open Doors into the new field.

"I have set before thee a door opened, which none can shut."

What God hath opened let not man ever shut. Dare not to ignore the Open Door. But let us dare to go in through the Open Door. For Christ's sake and our own, let us continue to help the Armenian Remnant.

SNATCHED FROM THE AIR

Portions of Radio Talks at Madison

From Mrs. Jeanie Graham McClure of Foochow, China—Station WHA

NOT so long ago (and this is still true in the untouched interior of China) the birth of a girl baby was regarded as something of a misfortune. She meant one more mouth to share the none-too-plentiful supply of family rice. When she was grown she would bring only a comparatively small sum when married into another family, and then her children would belong to her husband's family and would do homage to his ancestors and not to her own. During childhood the girl shared in the work of the house and waited upon her brothers. She was not educated. She was early betrothed, and when scarcely in her teens was married off. She went to her husband's home, and thereafter those walls circumscribed her life as her father's had done hitherto. She became the virtual slave of her mother-in-law and could look forward to no respite from drudgery until her own son was old enough to marry and bring in a daughter-in-law.

For over a century Christian missionaries have been working in China, teaching the love of God, kindness, unselfishness, regard for women, the welfare of children, a broader outlook, higher ideals of life. And Dr. Sun Yat Sen, who has become the patron saint of the new China, was a Christian gentleman who well understood what his countrymen needed. He left behind him a book embodying his ideas, and this is taught in every schoolroom in China.

The new government has realized what a potential asset they may have in the women of the nation, and they have not been slow in according them a place in which they can develop the self-respect and self-reliance which will bring out their capabilities to the fullest extent. Those in power in the government have every intention of providing educational facilities for girls equal to those for boys, and have already welcomed women into many of the minor offices of the party.

Her more intimate knowledge of home life has made the Chinese woman more quick to realize the need for education and reform in family life, and she has become an ardent propagandist for child welfare, monogamous marriage, health education, disease prevention, and all the other phases of home and family welfare. China is permeated by a leaven of women who have had some training in Mission and Government schools and who are practicing what they have learned of modern ways of home management and family well-being. They are eagerly teaching their less-favored neighbors to follow their example.

Theoretically, man is not only the head of the house in China, but also its lord. But it often works out there as it does in America that the woman is actually the better of the two and really contributes much while keeping her humble place. But more and more women are being given recognition of their abilities as they give evidence of them.

The women of China look to America for sympathy and understanding. We can best show our genuine friendliness toward them by our continued and unfaltering support of those missionary organizations which have done so much in the past and which will do so much in the future to awaken the women of China and to help them attain those splendid goals of fine Christian citizenship toward which we are all pressing. "Where do we go from here?" We go forward together, the women of China and the women of America, shoulder to shoulder, and hand in hand.

From Miss Fenenga of Mardin, Turkey—Station WHA

Hello, friends, this is Agnes Fenenga of Mardin, Turkey, speaking. I am so glad that I am near enough to you to say "Hello." I only wish that Miss Dewey back in our Mardin Home had her radio tuned in so that she and little Priska and all the other dear friends over there might hear my "Hello" too. . . .

Study up a bit, friends, about your work in Turkey. Get acquainted with all the work the American Board is doing. You will find that we are not only continuing with our educational and evangelistic work but that we are working in many new ways and with new people. You will find that the American Board is doing a work that has long been denied it. Some have accepted the Jesus way of life and many are ready to do so. In the very near future we feel confident that you will have occasion to rejoice over the results of your work in Turkey.

Miss Fenenga

Dr. Wilder

Mr. Scott

From Dean Roderick Scott, Fukien (Union) Christian University, Foochow—Station WIBA

If American fathers are reputed to be conservative, you ought to see a Chinese parent. Said one, "If my son were to choose a line of work contrary to my wishes, I think the country would be ruined." But these parents are pretty clever too. A Chinese boy studying in Japan wrote home to his father, "Dear Brother, I have now learned the modern American western democratic equality, etc." His father replied, "That's all right with me; I've learned liberty; from henceforth my money is my own." The son's next letter began, "Dear Father."

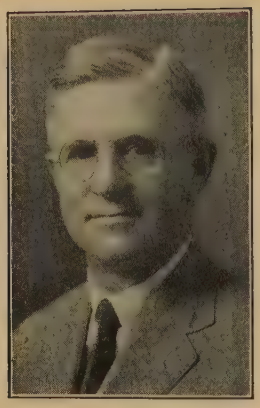
But it's the business of a Christian to be optimistic. The first missionary to China took ten years to win a single convert and it took the first hundred years to win the first million; but only *ten* years to win the second million. For though it is hard to change the people at large, at least the students have been changed, hence the strong case for Christian educational missions. That's the trick, get a few leaders and change *them*. Fill them with courage and steadfastness—there's a Chinese proverb that says, "A tiger's head and a snake's tail," signifying that they like to begin big and they don't last—courage and steadfastness and character. For character is China's need and character comes from religion and there's only one religion. That's the basis of foreign missionary work. Yet these words are not mine but those of a young Chinese college president. "Character is China's need," he said, "and we who teach for character hold the key to China's future. But character depends on religion and there is for the modern world only one religion —Christianity."

From Edward Wheeler Wilder, M.D. of Madura, India—Station WISJ

A friend of mine from Africa said, "Yes, we have two wards in our hospital, one of them is on the beds,—the other is under the beds." Well, we are a little better off than that in Madura, South India. But even there we are not limited in the number of patients that we take in by the forty beds we possess. Broad verandas surround the hospital on all sides and when our forty beds are full we place the extra patients on straw mattings laid on the cement floor of these. That has happened often during the last year when we treated in the wards 788 patients. This does entail some hardship, but strangely enough the hardship is for the doctor or nurse who has to sit on his heels while he examines or treats the patient. For the patient himself it is more likely to be a hardship to lie on a bed than on the floor. Most of them come from the rural areas, some of them coming fifty or sixty miles, and few are the homes in these circumstances that can afford a bed. If they are lucky enough to have one, father sleeps on it and the rest of the family uses the floor.

The result is that we have to take especial care of our bed patients. One day a youngster came in with a fractured thigh. We set the bone, put him up in splints, and waited. At last the day came when the bone had firmly united and the splints which had kept him in one position on the bed were taken off. That night in his sleep he rolled off the bed onto the floor and refractured his leg.

How would you feel these mornings if you did not have to worry about the furnace or heater? Cold is one thing we never have to worry about. The thermometer reaches 85 almost every day in winter. What we do worry about is keeping cool. Where shall we get the ice for fever patients, how shall we keep our sera and vaccines from spoiling, how prevent the emulsion from slipping off our X-ray films in summer when we develop them? So far there has been no answer. A few bits of ice at three or four cents a pound can be bought when the condition of a patient makes it absolutely essential, but it is too expensive to be used for other things.



Mr. McClure

Mr. Hall

Dr. Goodsell

Now with electricity we in the city are wishing we could find the money for an electric refrigerator or cooling unit which could take care of these very necessary requirements.

One of the great joys of the work is the appreciation of the people. This is expressed not only in warm handclasps and sometimes even in worship. It is expressed in what to us from the West is in more substantial form. The building in which this work has been carried on for thirty-four years was built entirely of money raised in India, and as a tribute to the early service of my predecessor, Dr. Van Allen. Moreover, they have a hand in its carrying on. To run this forty-bed hospital the Mission Board gives us just $1,000 per year. It costs anywhere from $6,000 to $8,000 at the lowest estimate.

From Rev. Robert W. McClure of Foochow, China—Station WBA

I might, if talking to you face to face, address you as foreigners. In China we are the "foreigners." My six-year-old boy who was born in China and had never seen many Americans was quite astonished when he looked down on the dock as our steamer made fast her lines in San Francisco. He exclaimed, "Oh, Daddy, look at all the foreigners down there."

I have heard of Americans who felt quite abused because they have been called "Foreign Devils" by the Chinese on Chinese soil. I have also heard of many Americans who have stooped to insult Chinese students who are guests in America. We should remember that being a foreigner is simply a point of view.

I was sitting one day in the home of the Chinese president of one of our mission universities in China. It was during summer vacation and it so happened that the president was the only Chinese member of the staff on the campus. Some of his friends from his home town came to call. I overheard one of them say to another, "How does he stand it? He is not married, none of his family or relatives are here with him. He has no one to associate with except the foreigners and a few students." When the president returned to the house I reported to him the conversation I had overheard. He replied, "They don't understand. It is not race or color that makes for friendship and fellowship. It is having the same ideas and ideals that makes people enjoy each other."

From Rev. Marion Ernest Hall of Doshisha University, Japan—Station WIBA

For nearly twenty years, off and on, I have been thrown with the student of Japan and one of the very first things I must say about him is the result of these long years of study is that he is a very likeable fellow. I have climbed mountains with him, played baseball and tennis with him, discussed his religious and economic problems with him, and in all these varied connections I have found him just a friendly, human, likeable person.

One of the first things I discovered about him was his eagerness to know things. He is willing to go to almost any lengths to find out things.

I have been delighted in another side of his life, and that is his tremendous loyalty to his friends, his home, and his nation. He carries this loyalty into the classroom of his university. If you want to see a real first-class struggle on the football field between just two classes of the same year, come to Japan.

He is very human too in his desire for independent truth seeking. He dislikes very much to be run in a mould—which is his lot most of the time. In other words, he wants education to be for something besides nationalistic ends.

I have found the Japanese student also very intelligent in the discussion of religion. If you were to ask me what his ideas were upon Christianity, I would say—he feels that it has had a very healthy

influence upon his mind, especially since the Meiji Restoration. Sometimes he even goes so far as to say that his country owes its whole success to the inspiration drawn from the teachings of Jesus.

Japan needs some mighty reinforcement, for the scorching drought of her modern life is parching her life. "We await the raindrops of a new vigor to refresh our life and this victory must be from within or a mighty death without." My answer is that Christianity is the refreshing rain prayed for.

From Fred Field Goodsell, D.D., Executive Vice-President of the Board—Station WIBA

People generally in America, including unfortunately a great majority of those who are personally deeply interested in what the church stands for in the community, simply do not realize how far ahead of ordinary ideas about missions, the actual principles and practice of foreign missions have gone. People have the most erroneous ideas of what the missionary is trying to do and how he is trying to do it. There is overwhelming evidence to support my conviction that in nine cases out of ten, Americans of ordinary common sense would heartily commend the spirit and methods of progressive missionaries around the world today if they knew a few of them personally and had a chance to understand what they were doing.

In the realm of religion better understanding of the mind of Christ and better acquaintance with the life and culture of non-Christian nations are working a revolution in our thought of foreign missions. Christ is the same, yesterday, today, and forever. The underlying facts about other civilizations than our own, including non-Christian religions, the history of art and the treasures of literature are the same as they were two generations ago. The change which has taken place is in the realm of our attitude and understanding. It would be as great a piece of folly to say that foreign missions are outgrown or superfluous in our modern day because we understand the mind of Christ and the life of the nations better, as it would be to say that we ought not to travel any more because now with the help of an automobile we can average thirty miles an hour instead of thirty miles a day.

The **progressive Christian missionary** does not go among the people of another religion with a condescending attitude, a holier-than-thou spirit. He bases his approach on the fundamental fact that nothing in life can take the place of sound character. He assumes that all people at their best are eager to grow spiritually. The progressive missionary goes to share his discoveries as one of a large community in the West which has found Jesus, himself a man of the Ancient East, to be a factor of unparalleled spiritual significance in removing the hindrances and developing the dynamics of spiritual growth. The progressive missionary does not imagine that he himself is a superior person but he does claim that the Christ he has discovered is a spiritual force of supreme significance which any individual or any nation will ignore at its peril. He claims that this Christ is not his to keep but his to share.

Nor does the progressive Christian missionary today hold the idea that his work is incomplete unless he establishes what he may consider to be a model church. A Congregationalist missionary goes out to India or to Turkey or to China. He goes because he has come to treasure above all things the spiritual interpretation of life which Christ has brought to him and which he feels he must share in order to really possess. He goes with a deep sense of the inadequacy of Western ways of bringing to bear upon modern society the dynamic influence of Jesus. He is more or less critical of the organized forms which Christianity has assumed in the West.

His last desire is to impose these faulty forms on the life of any nation. He wants to see them swing free of sectarianism of this or that particular brand and in an entirely untrammeled way make their own use of Christ. They should be free to form a community bearing in some way the name of Christ, or they should be free to make any adaptations within the already definite forms of their own community life. **Christ if understood, loved, trusted, and obeyed will progressively adapt the forms of organization to the nobility of his own spirit.** History must be depended upon to teach sensitive and responsive souls in the future as in the past. Whether a community in India or in Turkey or anywhere else shall call itself Christian as they come to know Christ or something else is of only slightly more importance than whether they should call themselves Congregational, or Methodist, or Dutch Reformed.

There has been religious imperialism in the past. The progressive missionary intends that there shall be no more of it. We are living in a world marked both by intense nationalism and sincere internationalism. There is room for both when the limitations of both are recognized. The progressive missionary believes both in nationalism and in internationalism. He believes that neither by itself is adequate to the demands of modern civilization or true to the essential, inherent promise of human nature, in its collectivity. He seeks to serve both his own nation and the nation which he makes his second love. He aims to make international idealism walk upon the ground.

(Continued on page 41)

CHRISTIAN MISSIONS AND INDIA'S AMBITION

From a radio address at Madison by V. M. Samuel, an Indian National studying at Chicago Theological Seminary.

COMING from India, as I do, let me bring to you the heartiest greetings of the Indian people, the Church of Christ in India, the South India United Church, the American Madura Mission and the Madura Church Council, of which I am a member . . . .

India's whole ambition is to become a member of the family of nations. India longs for a true international fellowship and friendship. Here I must take the opportunity to most heartily congratulate the members of the American Board and the people of America for building Foreign Missions which, without any shadow of doubt, are the greatest monuments for their love and friendship for the people of other lands, and which, speaking for India, I should say have brought India and America closer together than any other organization ever did.

Students of history know that for a long time the contact between East and West has been on political, economic and cultural lines. The superior ability, diligence, organized effort and perhaps the unscrupulous methods of the Western imperialistic nations, with capitalistic motivations, combined with the foolishness, indolence, ignorance, and disorganized condition of the Oriental nations, led to the economic and political domination of the Occident over the Orient. This situation has on the whole been selfishly in the interests of the West itself rather than of the East. Fortunately, Christian missionaries appeared on the scene; and the result has been salvation to millions, education to thousands of youths, special work for women, schools for the blind, deaf and dumb, healing of diseases, cleansing of lepers, elevation of the untouchables, advancement of the depressed classes, illumination to the Criminal Tribes, protection to the orphans and converts, asylums, sanitariums, gospel of love for all, breaking down the barriers of color, caste, and race, and the establishment of healthier relationships between East and West.

I am not at all claiming perfection in their behalf, but I am stating a fact when I say that history has no parallel to their unbounded love and consecration to work for the elevation, advancement, and emancipation of countless human beings. They did not come to India for the purposes of commerce, or professional gain, or official work, but for utterly disinterested service for the sake of the Master. They were men with signal devotion to their ends, who even in the deepest darkness never despaired of light. I can bear personal testimony to the unflinching devotion of many missionaries to help and educate the youths of India, so that they become leaders in the various walks of life in the India that is yet to be . . . .

Despite all that could be said against the missions, if I am asked whether Foreign Missions are still needed in India, I have only one answer, and that is decisive. Yes, we do need them. We desperately need the coöperation of the missionary; and we believe that there is a real contribution that he could make to the life and thought of India—a contribution which no one except himself could make. We cannot afford to lose his fellowship and the fellowship of the West through him. We want the missions to enjoy the glorious privilege of building the Indian church and Indian nation. We want the missions to come and teach as well as learn, for there are values in Indian life and thought which, when brought to the Kingdom of God, will be of abiding worth to both West and East. India is waking after years of slumber; and so this is a tremendous time of need, when sympathy, love, understanding and intensive coöperation must play a large part in bringing together creative forces for constructive work. The occasion demands an equal partnership for a great task that lies before India.

India, while rich in one way, is the poorest country in per capita wealth. You can see pinching poverty in all its implications. Millions of people do not know where their next meal is coming from, and many more do not have one good meal a day, even though a single meal costs about three or four cents at the most. The average income of an Indian is about eight cents a day. The factory conditions are still worse. The mill centers are the birthplaces of tuberculosis. Every minute one man dies of malaria, while many other diseases carry away millions year after year.

There is very little relief to these poor helpless people. The average span of life of an Indian is about twenty-three years, while the average life

of an American is about fifty-three. India's average length of life is perhaps the lowest in the world. Are not these facts a living challenge to all Christians? Can the Christian America close its eyes to this tragic situation which demands immediate solution? Have not the missions a noble part to play in this connection? In India most of the people live in villages, but 99 per cent of them do not have a single dispensary or hospital. Now can India afford to lose these devoted helpers that the missions send from time to time?

After 150 years of British Rule, only ten in a hundred can read and write in their own vernacular—one woman in a hundred. Probably more than 40 per cent of the literacy we now have is due to mission schools. Is there any greater challenge in the world today than to attend to the sacred duty of educating the millions of boys and girls? Take my beloved Alma Mater, the American College, Madura, the only first grade college entirely run by the American Board. It is a great force for righteousness in South India. It sends out many young men year after year to be leaders of India.

It is there as a symbol to Christian love and service. There the students, who formerly would not eat with one another because of caste distinctions, are now living together as members of the same family. Both Christian and non-Christian students go out year after year with a keen sense of duty and a burning desire for service. Does not such a college deserve the sympathy of everyone? What India needs is education which will fit men and women for higher and nobler tasks. To be blind to this sacred duty is to demonstrate the negation of humanity.

Then what about the millions of people who have never heard the name of Jesus? Can we still be Christians and remain indifferent to the holy call of preaching the gospel to all the world? Is there any justification for the existence of the church if it gives up evangelism in all its import? Considering all these things and many others, I am forced to believe that at a time when "the world has tried war with force and utterly failed," when there is a passionate cry for international good will and trust, and when thinking people all over the world are more than sure that education, fellowship, mutual understanding, genuine sympathy and the law of love will be the ultimate factors to peace and prosperity of all the nations, Foreign Missions can be one of the most effective means to this end, and the greatest force for righteousness.

OBSERVATIONS

By

WILLIAM E. STRONG

CHURCH UNION IN SOUTH INDIA

WILL the projected Plan of Church Union for South India prevail?

It now looks so.

After ten years of serious and prayerful conferring, of framing and revising, the Plan still meets opposition; and from opposite sides. It is recognized as a compromise, and while loyal Congregationalists discover that too much of church freedom has been yielded, stout Anglicans deplore the trimming down of Episcopacy. At Lambeth and at Bournemouth there was some shaking of heads. But both Lambeth and Bournemouth inclined to leave the decision to India.

And though there is some reluctance and even disapproval among those of India concerned with the Union, it is affirmed that the great majority of both missionaries and national church leaders are for it.

There are still disagreements and difficulties to be overcome; further concessions are being sought; and from both sides. Yet those who have been in the thick of the movement feel that the larger Union is assured.

If it comes to pass, will it then succeed? At least three conditions will have to be met.

First: it must be desired; not simply accepted. There must be a will to unite. That, they tell us, has been achieved. It has come gradually through the close and long association of the counselors, until it has stirred the churches at large and has roused a will that is bound to overcome difficulties and to endure testing.

Second: there must be mutual trust; trust in the sincerity of purpose and the honesty of word and action on the part of the conferees and of all the churches and constituencies in its carrying out. A spirit of suspicion, an attitude of watching every move would be disastrous.

Third: the fire of the evangel must be kindled in this United Church. It is not enough to get the Plan accepted, the Church going; nor merely to remove the reproach of division. There must come into this Union an enlarged purpose, a quickened spirit of devotion, a new baptism of power to serve the high calling of the Church of the Living God.

LOOKING AHEAD IN AFRICA

By RAY E. PHILLIPS

A quotation from the last chapter of his new book "The Bantu Are Coming"—which we advise everyone to read.

ONE hundred and forty million black folk in Africa. Two million white. One white to seventy blacks! It is inevitable that this overwhelming black population shall eventually control the affairs of the African continent. It is inevitable that they shall progress, shall increasingly occupy a place in the sun. It is inevitable that only those people of other races shall find permanent place in the future destiny of Africa who have learned to get along in brotherly fashion with men of color.

What is South Africa's answer thus far to the inevitable? An attempt to ignore it or to put off a statesmanlike consideration of the whole question until tomorrow. The answer of South Africa to the natural rise of the native in industry is the Color Bar—repression. The answer to low wages and bad conditions is not more wages, better conditions, but a Bill aimed to stifle agitators who are voicing the resulting discontent. The answer to lack of native labor on white farms is met, not by improving farm conditions and making farm work more attractive, but by opening prison gates and sending convicts to the farms, and by seriously planning to send to Central Africa for more cheap labor. The answer to the inevitable desire on the part of the natives for representation as citizens in their own land is met, not by a gradual extension of the franchise from the Cape to the other provinces by means of an educational and property test, but by framing of Bills looking to the elimination of the Cape native vote and the provision, in its stead, of a Council system for natives which will satisfy nobody but the politician who cannot imagine himself ever sitting in Parliament with a black man.

What is the result of this sort of answer to the inevitable?

The inevitable result! Discontent, suspicion, actual hatred of the white man by the native. There are many problems to be met in Africa; many changes, governmental, economic, and social are urgently called for. But the note of the hour has been sounded by Mr. Basil Mathews when he states: "Behind and beneath all lies the need for a fundamentally new attitude toward the African." A new, basic understanding of the humanity of the black man must precede any satisfactory overhauling of policies.

And that is just where the *Christian* white man in Africa comes in. He must begin to look into the matter and ask himself if his religion has any bearing on his treatment of the native. A group of Southern white men in America, sons and grandsons of slave owners, have formed an organization to study this very subject. Said one of them, "Some of us have determined to live the Gospel of Christ or scrap it. If the Gospel cannot get us over this color line, then it is of no value anywhere else, and we must go out and look for a religion that will."

I believe we shall find that our Gospel can get us over the color line in South Africa. And it is the only thing that can. One reason that so many whites go to pieces morally when dealing with natives is that they lack the inspiration of religion to restock their depleted supply of patience; rebuild frayed nerves. It is difficult to be consistently considerate and brotherly to the blacks. There is so much about them that is wearing to one's moral fibre. The only way it can be done is by "looking at God over their shoulders." Christ saw the Divine hovering over every human being. . . .

That is the attitude! With that attitude toward the race problem there is hope. African whites with that sort of grip on the situation would speedily transform the Hymn of Hate into a Te Deum; make a joyous picnic out of an agitator's meeting.

Such attitude means a re-examination of our thinking all along the line. It sets our face against race hatred, envy, contempt. . . . Such a Christian attitude will seek to perpetuate itself in the

Jesus taught that social service is the surest way to find God the Father and to enter into fellowship with the eternal spirit of love. Many a modern man has asserted that his only religion is to be of help to his fellow man. Jesus would probably point out that such a man has but made a good beginning.

From *The Sayings of Jesus* by Professor Benjamin Willard Robinson, *Chicago Theological Seminary.*

coming generation of young people. Race prejudices are not natural with children. . . .

Such an attitude will welcome the coming to South Africa of representatives of Christian people overseas to assist in working out and applying a Christian program to African peoples. Europe and America should give more, and of their best, to Africa. . . . Africa needs specialists in all the arts of Christian living. General Smuts truly stated at Oxford that "more and more the scientific and medical aspects of mission work are coming to the fore." . . .

The work which has been accomplished by the Christian missionary in Africa in the past must not be minimized or understated in considering future needs. The Christian people of Africa and overseas are exerting, and have exerted, a tremendous influence for good among the native peoples.

But in comparison with the broad fields of service now revealed, that which has gone before is the first step merely. If we measure up to present-day opportunities, it is going to cost and cost heavily in hard cash, in intellectual resources, in soul forces.

ALL IN THE DAY'S WORK

By CHARLES STANLEY VAUGHAN

At nine o'clock of this Sabbath morning a service is held in our little house. The speaker feels that he has an important hearing in spite of the smallness of numbers. In addition to our immediate household consisting of two full-fledged doctors, one medical student just on the eve of her career with her final examinations behind her, another medical student in the midst of his studies, and two high-school students looking out on life to see where they may do their bit, there are six to eight others. Three are boys who are learning their trade in the Trade School at Pasumalai. Their parents had come to the Leper Asylum at Manamadura and these boys had been admitted to the Untainted Home there. They were from the Kallar or professional thief caste. During their residence in the Home they had grown to manhood, had expressed their desire for baptism, and had become Christian young men. Might it not well be that from this small gathering there should arise one who in years to come would do great things for his country? With this thought the service is carried on and the first duty of the day performed.

Soon after midday five of the boys crowd into the motor car, our good St. Louis, and we start down the ghaut, the road from Kodaikanal to the plains, on our way to Dindigul, over fifty miles distant. In the first twenty-two miles the road drops about five thousand feet. At certain points it runs through beautiful tropical forests; at others it skirts fertile plantations of coffee, bananas, cardamum; again, it hugs the side of a cliff from which it has with difficulty stolen a little shelf on which to rest, the earth on the other side dropping away into a gorge hundreds of feet below; frequently it dashes across a bridge and turns back on itself along the side of the opposite hill. On this particular occasion there are evidences of severe storms: at one point a bridge has been washed away; at another half the width of the road has slipped into the valley below; at still another tons of rock from above obstruct the road except for a small dynamited passage through which the car may cautiously glide; a somewhat devastated looking little settlement within five miles of the bottom has had some corrugated iron sheets of roofing blown away to a distance of four miles!

At Dindigul the boys take a train for Manamadura, to be ready for the reopening of school. We attend the regular meeting of the North Local Council held in Crane Hall, built by his grandchildren in memory of the missionary, Nathaniel Marcus Crane, who worked in Dindigul in 1843-44. We wonder what Mr. Crane would think, could he return and see the changes since his day, eighty-six years ago! The question of village uplift is discussed in the council. This is now perhaps the most popular subject in India. More and more, all are coming to feel that the regeneration of India means the regeneration of her villages.

After the meeting, the next duty is the inspection of a new type of dwelling house for an Indian worker: a concrete structure built as an experiment. The next half hour is given to a talk with a Christian graduate of our American College, Madura, who is now in government service in Dindigul.

When this interview is completed, it is time for the next of our series of meetings. I am called upon to speak on the subject of "Banishing Leprosy from India," before a large number of doctors, a Government health officer, and Hindu, Mohammedan and Christian residents of Dindigul. I spend half an hour in telling them what we are trying to do in our Leper Hospital at Manamadura, and a discussion follows. The Indian doctor in charge of the Swedish Church Mission dispensary in Dindigul, in which lepers are treated, gives some of his experiences.

"Three-quarters of all the betel leaf which Dindigul uses comes from the village of S.," he says;

"I have recently had seventeen lepers who are workers in the betel gardens of that village. We Indians are ordinarily very careful to see that all articles of food are cleanly prepared. Betel is the one exception. We take our betel as it comes from the bazaar, and with one wipe on our *veshti* into our mouths it goes." I fear the betel trade of S. will fall off!

This meeting being ended we call it a day, and are soon comfortably at rest in a roof room on the top of the bungalow. To us here come very *un-Indian* sounds: the regular coughing of an oil engine somewhere; a cornet band enlivening a circus in the town; the occasional swift passing of an automobile; and, towards morning, mill whistles arousing their workers to another day's toil.

A two-hour meeting begins the next day. More time is given to the all-important question of village uplift. Gradually the idea of the village school as the center of village regeneration is gaining ground, and I am sure many of the teachers listening to the discussion will return to their small schools with an enlarged conception of their opportunity.

Our next appointment is in Battalagundu. Here was my first residence outside Madura; here I took my first lessons in "How To Be a District Missionary." In this very bungalow I lay for three months with typhoid fever and was visited one night by a very poisonous viper. Here I lay listening to the tolling of the bell, saying to myself, "The next time it tolls it will be for me." There is hardly a worker of those who labored with me in those years who has not already gone on into the life beyond. The place is filled for me with sacred associations.

Rev. Martin Taylor and I have a delightful Indian dinner, eaten from a banana leaf, in the house of the son-in-law of the late Rev. V. Santiagu, whose memory, by the way, is another sacred association connected with Battalagundu. Next morning, Mr. Taylor, Rev. V. M. Abraham, and I are on our way to Periakulam, where our duty is not of a pleasant nature: we are to investigate a charge which has been brought against the pastor here. For seven solid hours we consider the matter.

The *only* thing that can be brought against the pastor is that after fourteen solid hours of New Year celebration, beginning at 8 o'clock New Year's Eve, he had been unduly tried and had spoken impatiently! Any pastor who celebrates New Year in this way will feel inclined to be lenient in his judgment of this man, I trust.

We also discover that a prominent man in the congregation feels that he was somewhat overlooked when, on the occasion of the visit of Mr. and Mrs. Abbey, the Christian Endeavor secretaries for All-India, he had been asked to garland someone of not quite as great importance as the Abbeys' or the local Zamindar presiding! We suggest to the pastor that he make every effort to win again the sympathy and help of this man.

"I made a pastoral call on him and I spoke and prayed with him for an hour and a half, and he only looked in a certain way," answers the pastor.

I trust that here again the minister will have the sympathy of those who have talked and prayed with some of their parishioners for an hour and a half on the occasion of a pastoral call!

In this meeting is demonstrated anew for us the eloquence of Indian hands. Among those whom we interview is one well named Abraham. At one point the discussion seems to be getting rather warm. Abraham is speaking. He arises, crosses the room, and places his hands on the shoulders of his opponent in a way that silences all opposition. A little later he is telling how a meddlesome teacher had gone about from house to house, canvassing signatures against the pastor. Again the hands come into play and you can *see* the teacher using every effort to get signatures, and no need of a spoken word.

At three in the afternoon we leave, and dropping my companions midway between Periakulam and Battalagundu to be picked up later by a bus, I start home. At one point on the 5,000 feet climb up the ghaut I find tons of rock barring farther progress. Men are on hand to remove the obstruction but are waiting for more crowbars. I suggest that they might meanwhile remove some of the smaller rocks, but suggestion has no effect. Finally I try the force of example, and begin myself to roll the smaller pieces over the edge of the road. This works like magic and within half an hour the road is cleared.

This story of a fifty-hour trip is in a true sense "all in the day's work" and represents what I look upon as my chief line of endeavor in India: to help the Indian Church to come into its own in responsibility and service, in privilege and favor.

> The obligation is upon all of us to do something for society. It is only thus that we really fulfill ourselves. Social service is one of the finest means of self-expression, as well as a means of sublimating less worthy desires.
>
> EDITOR NATARAJAN of *The Indian Social Reformer.*

COME TO OBERLIN

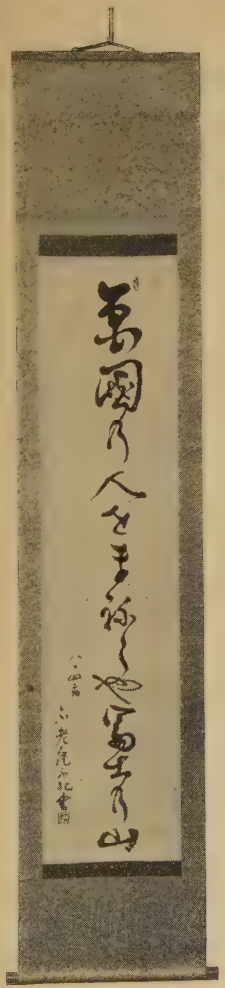
By NICHOLAS VAN DER PYL

THE Oberlin Missionary Home Association has entirely renovated its property, so that it now furnishes very desirable residences for missionaries home on furlough. The Dickinson Cottage has been newly furnished with the latest style of furniture, hard-wood floors, table linen, silver, new furnace, bedding, bed linen, piano, electric washer, electric iron, and vacuum cleaner. Everything complete and modern, and very attractive. First floor, large living room, dining room, bath, and kitchen with all modern equipment. Second floor, five bedrooms and bath. Third floor, one bedroom.

Judson Cottage has been converted into three modern apartments completely furnished with new furniture, carpets, and every convenience for a home and housekeeping. Two of the apartments, beside living room, fireplace, dinette, kitchenette, have three bedrooms each, and bath, sufficiently large for a family of five. One apartment, with one less bedroom, would accommodate a family of three or four persons. Garages are to be furnished for each apartment.

Specially low rates are made for missionaries of the American Board. Missionaries desiring accommodations next year are advised to make immediate application to Mr. O. C. McKee, Oberlin, Ohio.

AN EXHIBIT FROM JAPAN



Two *Kakemono* (literally, something to be hung) were sent by an old gentleman of eighty-four years to the mission meeting of our Japan Mission which forwarded them to the American Board at its annual meeting. They were first mounted on regular *Kakemono* scrolls.

The one with a single line of characters contains a poem with the title "Mt. Fuji" and reads in Japanese: *Bankoku no hito wo maneku ya Fuji no Yama*, which is translated "Mt. Fuji invites the people of all countries." There are two poems on the other: the one on the right has the title "Pride" and is translated, "There is no place where trees and grass can grow on Mt. Fuji"; and the one on the left has the title "Humility" and is translated, "The fish gather in the lake which feeds the rice fields and farms." The lake is the symbol of humility, since from its high mountain valley it pours down its waters to nourish the fields, and the fish represent people gathered in appreciation of the humility of the lake.

The poetry of the verses is good and the calligraphy remarkably good for a man of eighty-four. He accompanied the gift with a letter of which the following is a translation:

The American Board Mission Meeting, Arima.

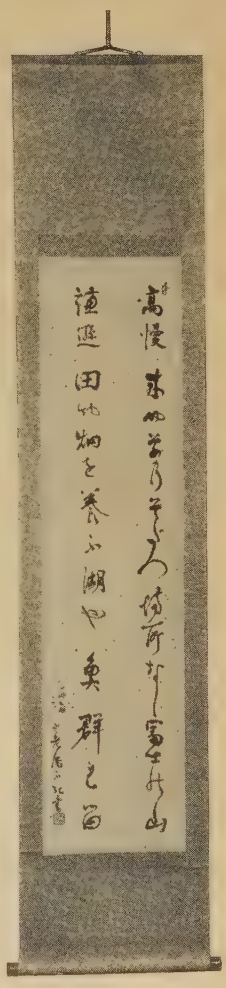
Dear Friends:

I read in the Kiristutokyo Sekai (Kumiai Church Paper) that the American Board Mission Meeting is now in session, and it is allowed for not only pastors, but also members of churches, to attend. Therefore I wanted to go, but as my family and relatives urged me not to go I gave it up. However, these poems I have already written out and wish to send them on to you. Will you please have a look at them?

(Explanation: Sending these is not for the sake of my fame, neither is it for the sake of our country. It is only because I believe that this will be what our Father will be glad of. At present I have sight of only 2°, but I am very healthy and fortunately getting along without any difficulty. But I am a poor, uneducated person.)

I am uneducated and also without wisdom. However, I have belief in Romans the 13th chapter, 10th verse, stating, "Love worketh no ill to its neighbor: love therefore is the fulfilment of the law."

Faithfully yours,
Furo Fushi-an
(One never grows old nor dies: pen name)
Zensuke Hayashi
84 years old



The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

THE AMERICAN BOARD PRACTICES WHAT IT PREACHES

IF there is still among us anyone who is skeptical as to the sincerity of this effort toward actual union of the Congregational and Christian Churches we wish that that one might have been present at the Annual Meeting of the American Board of Commissioners at Madison, Wisconsin, the last of October. The American Board has always stood for union of the followers of Christ. It has, during the past eighteen months, thoroughly cooperated with the Congregational Church in formulating plans for the complete merger of the Foreign Mission interests of the two uniting churches. But until the Madison meeting these plans were of necessity largely paper plans—the blue prints if you please, from which the union of the foreign work was actually to be built. At that meeting the American Board began to practice what it has for so many years been preaching in the matter of Christian union. Not that it has not been practicing Christian union from its beginning by many forms of coöperative work throughout the world, for it surely has done this. In fact, it has been an outstanding leader in coöperative work throughout its long and glorious history. But at this last annual meeting it went far beyond anything it had previously done along this line by actually changing its very organization in order to make a genuine merger with the Foreign Mission Department of the Christian Church. And the spirit in which this great forward step was taken toward the ultimate goal of the union of all the followers of Christ was beautiful to see.

In the December number of the MISSIONARY HERALD we wrote at some length of the contemplated action at Madison. All that we contemplated was done and more. Not only were Dr. W. G. Sargent and Mrs. Alice V. Morrill elected to membership on the Prudential Committee of thirty-six which is the body responsible for all the foreign work, but these two, together with Dr. F. H. Peters and Dr. J. O. Atkinson were made members of the full American Board of which the Prudential Committee is the executive group. By another year it is expected that all four of these representatives from our Christian Church constituency will be members of the Prudential Committee. But with the election of the first two named at Madison, the American Board becomes not only in action and spirit but in its very organic make-up the agent for all the Foreign Mission work formerly carried by the two churches separately.

In addition to this, the newly organized Prudential Committee in its first meeting recognized these new members from the former Christian Churches by placing them on important committees at once. Furthermore, at this meeting the entire budget requested for the conduct of former Christian church mission work in Japan for 1931 in the sum of $27,109.75 was adopted and made an integral part of the Japan appropriation for the united work. This was done in such a fine spirit and in such evident sincerity as to leave no room for doubt.

Because of the annual Board meetings of our own group just the week before, we did not have as many Christian Church representatives at Madison as we hoped for. But those of us who were present were stirred by the genuineness of the welcome accorded us, and we came away with the feeling that we were a very real part of a great Christian world-service undertaking. Rev. and Mrs. C. P. Garman were there on their way back to Japan as missionaries of the united church. Mr. Garman told the story of the union which has already taken place in Japan. His message was clear-cut and well received. Mrs. Athella M. Howsare, president of our National Woman's Board, was there and also Dr. J. O. Atkinson, who is giving his life to missions in the Southern Christian Convention. The writer had the privilege of bearing greetings from our Foreign Department to the American Board and also of speaking a few minutes during one of the forum sessions on the progress of the merger as regards the churches of the two groups here in America.

In view of all these interesting developments we hope our readers may realize, as those of us did who were present, that the American Board made history at Madison in the matter of Christian union. We hope also that all our readers may realize that in every sense of the term we are now part and parcel of the great world-wide missionary work of the united church. And because of this we want to measure up this very first year to the fullest extent possible in the support of the whole field of

service. In order to help us in this we are planning to let every church, Sunday school or missionary society that assumed even a single share in any of our projects last year go right on supporting that project this year. And any who wish to assume shares in such projects may do so either in work of our former Christian Church mission in Japan or in any field of the united church. In short, we are opening up to you the most marvelous opportunity ever had to really go into all the world with your message of Christ. We call upon our former Christian Church constituency to catch the spirit of this new challenge and to respond in kind.

Every reference in this issue or any other of the MISSIONARY HERALD to overseas work of the American Board is a reference to your work. The title under which these two pages have been written for the past ten months is really a misnomer now. All the work is ours from now on without regard to our former affiliations whether they were Christian or Congregational. While the writer will continue to bring a message from month to month through these pages with special reference as may seem wise to the work of the Christian Church, yet we want soon to do away with this special title and to be able to feel that you are reading the entire magazine and finding as you read a growing sense of acquaintanceship with and responsibility for the entire work of which we are now a part. Let us make this first year of actual union one of outstanding response because of our genuine loyalty to Christ and his kingdom.

As a typical example of what we have just said above, we call attention to the article on page 408 of the November number of the MISSIONARY HERALD, "India—Storm Center" by Alden H. Clark. Dr. Clark is one of the secretaries of the American Board. He had been long in missionary service in India before assuming his present position. He was a leading figure at the Madison meeting. His name should become familiar to our former Christian Church members, for he is now ours in every sense of the term. And, by the way, he is the author of the splendid study book on India being used this year by many of our people, *India on the March*. If you are studying it, please note the references to Madura and Vadala—American Board projects in which some of our churches are sharing this year.

We would call your attention, also, to the inside of the front cover page of the MISSIONARY HERALD, giving at the bottom the list of Executive Officers of the American Board. We wish we had the time to say all we would like to say about these splendid people who have labored so earnestly and so well to make this a real union. Their coöperation has been wonderful. Dr. Wynn C. Fairfield and Mrs. Lucius O. Lee, corresponding secretaries for Japan, gave infinite care to the Japan side of the question. Miss Helen B. Calder and Dr. D. Brewer Eddy did likewise in the adjustments for cultivation of the churches in the home field. Miss Mary D. Uline was the guiding genius in working out the projects in which many of you are interested. Mrs. Lydia Lord Davis is giving particular attention to the thankofferings and we will be coöperating with her this year. Miss Ruth I. Seabury, missionary educational secretary, has been helping in many ways to coördinate all our plans for missionary education in the united church. Miss Widber and Miss McConnaughey are equally anxious to help make the merger effective. Miss Emerson, Dr. Clark, and Mr. Riggs are corresponding secretaries for India, Africa, and the Near East. We have had no work in those fields, but in all our meetings together these secretaries have been most helpful in advancing the union. Dr. Ward has been exceptionally helpful in our conferences because of his clear-cut attitude toward complete union, and Mr. Case has looked after the details that everybody else might forget.

And what shall we say of the Treasury and Editorial Departments! Mr. Gaskins is always ready to give us expert advice. Mr. Belcher has shown an almost uncanny grasp of details in figures that baffle the rest of us, and Miss Keith has done an outstanding piece of work with Mr. Belcher in shaping up the budget. Our long-time friend, Editor Enoch F. Bell of the MISSIONARY HERALD and Miss Knapp, his assistant, have smoothed out many a bumpy place in our editorial path by their friendly spirit and thorough interest in this merger; and their associates in the Editorial Department, Miss Smiley and Miss Cushing, are of the same mind. That genial, efficient, publishing agent, Harvey L. Meeken, has never once failed us. The greatest tribute we can pay to Editor Bell and Agent Meeken is to urge you of our Christian Churches to "say it with subscriptions" in behalf of what we believe to be the best missionary magazine published today, THE MISSIONARY HERALD.

And back of all these co-workers stands the executive vice-president, Dr. Fred Field Goodsell, with his broad and sympathetic view of the whole task. There are also Dr. Charles C. Merrill and Miss Mary Preston with whom it is now our privilege to be working as a secretary of the Commission on Missions which forwards the interests of the whole church.

(Continued on page 41)

HOME BASE

CAROLYN D. SMILEY, Editor

OHIO STRESSES STEWARDSHIP

Sixteen stewardship institutes were held in Ohio during October. Men and women, young and old, attended, delegates from the local churches. During the program they studied stewardship using Ina Brown's book, "Jesus' Teaching on the Use of Money." Clinics were held on church problems. The local pastor took an active part giving an inspirational address on "Stewardship." In each association the pastors were present almost 100 per cent. The total enrolment of delegates was about five hundred. These institutes were held in Columbus, Toledo, Cleveland, Akron, and towns like Oberlin, Ravenna, Springfield, and Sandusky.

Indiana and Illinois have also tried these institutes with success.

WORLD WIDE USE OF PROGRAM FOR ANNUAL DAY OF PRAYER FOR MISSIONS, FEBRUARY 20, 1931

The program that the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America prepare each year is used all over the world. It is prepared in the United States and then sent to all the mission fields around the world and translated into some thirty or forty languages and vernaculars. Each group in its own locality plans its own observance. Last year, March 7, 1930, was a day long to be remembered from east to west. Two hundred and fifty-five thousand copies of the program were used.

MONDAY MORNING LECTURES A SUCCESS

Fifty-seven women of the Guild in the New Old South Church, Boston, are enrolled for a special course of three lectures on "India" by Professor Charles W. Miller of Madura, India. These lectures are held in the Parish House on Monday morning at eleven o'clock. A dollar apiece is charged for the course.

WRITE-YOUR-MISSIONARY

A missionary from South Africa has written in deep appreciation of letters from her church and pastor. She also says, "I wish all those who help us would get a "write-your-missionary complex!" Why not try this on your missionaries? Letters from America are a great source of encouragement and delight.

"ADVANCE"! SAYS NORTHERN CALIFORNIA

With the slogan "Our World Wide Work," the pastors and churches of the Northern California Congregational Church Conference have launched an enthusiastic campaign for raising the full amount of their Plan of Advance quota of $8,200. There will be an exchange of pulpits followed up by two or three days of solicitation among individual members of the church. No appeal for money will be made in any of the church services. Instead, the pastor will speak of the wonderful opportunities opening up around the world for Christian service, and of the present need and crisis. About fifty churches will be reached.

GUEST BOOK VISITORS WELCOME

The encouraging word comes from Oregon that the round-the-world visitors who were introduced into Oregon homes by the *1929 Guest Book* were welcome and appreciated. Although a thousand *Guest Books* were allotted to Oregon, 1,750 were used. We hope the 1930 visitors will meet with even greater success.

PROJECT DINNER A GREAT SUCCESS IN HURON, SOUTH DAKOTA

With tables beautifully decorated, clever skits, pantomimes and speeches telling the story, the Huron Congregational Church dinner was a great success.

All of the church organizations coöperated in the finest spirit to introduce the eleven projects to the church members. A thrilling list: a hospital in Porto Rico, a missionary in India, a young people's secretary in Nebraska, work in Africa and China, a minister's widow here in America, work in Turkey. When the story was told, the able toastmaster, Rev. O. C. Jones, of Sioux Falls, called the representatives of the various countries to come to the large world map of missions. Each took the ribbon attached to his mission station and carried it back to his table, thus tying the local church to the world program.

WARD ESTABLISHED IN HONOR OF DR. EDWARD B. WILDER

At a reception in honor of Dr. Edward W. Wilder, medical missionary, on furlough, held in Second Church, Dorchester, November 21, $2,300

(Continued on page 29)

APPORTIONMENT RECEIPTS FOR NOVEMBER

By CHARLES C. MERRILL

		Gain	*Loss*
American Board	$73,704		$570
Home Boards	71,379		
Am. Miss. Assn.			3,348
Extension Boards			3,206
Ministerial Boards		$2,454	
Edu. & Foundation			816
Federal Council		695	
State Conferences	59,376		4,928
	$204,459	$3,149	$12,868
Loss			$9,719

The loss of $9,719 for the month of November following upon a loss of $8,120 in October is indeed regrettable. We are glad, however, that we still maintain a gain for the year,—$10,213.

Last year 42% of the total receipts for the year were received during December and these closing weeks will finally determine whether we gain or lose for the year.

(Continued from page 28)

was presented to establish a ward in honor of Dr. Wilder's father, Edward B. Wilder, in the new Albert Victor Memorial Hospital, Madura, India, of which Dr. Wilder is the head.

This will be known as the Edward B. Wilder Ward. Rev. Vaughan Dabney, D.D., pastor, and Rev. Frank T. Jensen, minister of religious education, were in charge of the program. Among the speakers were Mrs. Mary R. Carver, project secretary of the Massachusetts Congregational Conference and Missionary Society; Mrs. Edward B. Wilder, mother of Dr. Wilder, who will accompany him on his return to India; Mrs. Edward W. Wilder and Dr. Wilder.

Edward B. Wilder, in whose honor the money was raised, was a deacon of Second Church for many years. A reception in the ladies parlors followed the talks and presentation of the gift, during which bouquets were presented to the Mrs. Wilders, as well as personal gold pieces for Dr. Wilder. Young Dr. Wilder has served under the American Board since 1921. He was born in Boston and educated at Harvard, receiving his M.D. from the medical school in 1919.

An essential item in the thought of a new brotherly order, as Jesus hoped for it, was that God is the one who inaugurates it and brings it to reality. In modern times, man has attained a confident attitude in which he has set out boldly and courageously to bring about the better day. Many a devoted soul has lost his God somewhere between a high-school course in mythology and a college course in philosophy or science, yet has started out to help save the world without God's assistance. . . . It may well be that when modern social programs seem slow of realization men will fall back again upon the Christian religious conviction that God has in store greater blessings for his children than any which they can individually see and promote.

From *The Sayings of Jesus* by Professor Benjamin Willard Robinson, *Chicago Theological Seminary.*

THE BOOKSHELF

BOOKS RECENTLY RECEIVED

We have not space to review fully in the MISSIONARY HERALD one-half the books received. In this number we attempt to say just enough about each volume to give an idea of its scope and content and quality so that the reader of "The Bookshelf" may form an opinion as to the desirability of securing the book and reading it through. That, after all, we conceive to be the function of most book reviews (with the exception of those in magazines entirely devoted to books), and hereafter shall print very few long ones.

Books by Missionaries of the American Board

My Story: The Autobiography of a Hindu Widow, by Parvati Athavale, is the most recent translation from the Marathi by Dr. Justin Abbott. It is the story of a Hindu woman who came to America without money, friends, or knowledge of English, to learn our language and see our social institutions in order to prepare herself more fully for work in Professor Karve's Widow's Home. In the MISSIONARY HERALD for September, 1928, Lillian Picken described vividly "Karve of Poona and His Work for Widows," and this book describes in greater detail the accomplishment of this wonderful man. There are pictures of the Home at different periods in its history; pictures of the College for Women he founded, the Hostel connected with it, the Karve Reading Room; there are also pictures of graduates and pupils and portraits of Dhondo Keshav Karve, of his wife, elder sister of Mrs. Parvati Athavale, and a widow before her marriage to Karve, and a portrait of Mrs. Athavale herself, to whom much of the success of the Home is due. The book is published by G. P. Putnam's Sons, New York. Price, $2.50.

Story of Near East Relief, by James L. Barton, D.D. (the Macmillan Company, New York, $2.50), is a narrative of American philanthropy, an interpretation of fifteen years of unbroken service to the peoples of the Near East. No one could so well tell the story as the quondam missionary of the American Board in Turkey, the foreign secretary of the Board for thirty-three years, and chairman of the Near East Relief from its beginnings. It is only necessary to give some of the titles of the sections and chapters to indicate the scope of the volume: Baffling Conditions in the Near East, which tells of the massacres and deportations of Armenians in 1915; Responding to the Call and Need during the World War; Changes Following the Armistice; General Relief (Relief through Giving Work; Health and Sanitation); Child Care and Training; Graduating Children into Life (From Orphanage to Independence; Post-Orphanage Program; Orphan Achievement); Personnel and Permanent Values; Home Support and Coöperation (Expansion at Home; Letting the Public Know; Financial; The Conservation Program). In appendices are given, among other things, statements from the press, and a list of overseas personnel—in the body of the book are given sketches of the achievements of the workers who died in the service. Rev. Harold C. Jaquith, an administrator in the National office, then a director overseas, prepared the chapters on child care and training—fascinating reading—on the post-orphanage program, on From 1919 to Smyrna Evacuation, and Greece, and the manuscript was edited and published under his direction. As for Dr. Barton himself, as chairman, as head of the various relief expeditions—the reader, before beginning the book, cannot do better than to take the appetizer "J. L. B.—N. E. R.: An Appreciation Born of Admiration" in the MISSIONARY HERALD for July, 1929. The book is profusely illustrated. It has an introduction by Calvin Coolidge.

Sacred Hymns, compiled by Emily R. Bissell, Litt.D. (music edition, in Marathi, Bombay Tract and Book Society, Poona, India), is much more than a compilation, for many of the hymns are her translations, and the music itself is unique in that it is an effort on her part to express the peculiar intervals of purely Indian music in terms of occidental symbols. The book is a great contribution to Indian worship in that it makes available and fixes in permanent form the indigenous music of the country.

The Social Dynamic of Jesus, by Alden H. Clark, D.D. (Christian Literature Society for India, Madras), consists of a course of lectures delivered in Madras and other Indian cities, which seek to give the message of Jesus as applied to our modern world. One who knows India can readily understand the helpfulness of the sections dealing with Jesus' attitude toward children, toward women, toward outcastes and unfortunates, toward wealth and wages, and the sections entitled: Jesus Organized His Disciples for Fellowship and Service, Jesus Sought to Do Away with All Differences of Class or Caste, Jesus Applies the Social Test to Religious Observance. But, indeed, the whole chapter on Converting Human Institutions, and the one on Our Task Today have a message for us in America.

Bombay Today and Tomorrow, edited by Clifford Manshardt, Ph.D. (Bruce Humphries, Inc., 470 Stuart St., Boston, distributor in America), contains the eight lectures given in the "Building a Better City" series at the Nagpada Neighborhood House, Bombay, of which Dr. Manshardt is director. These deal with: The Municipality and the Citizen, by A. R. Dalal; The Newspaper and the City, by J. R. Glorney Bolton; Communal Groups and the City, by M. R. Jayakar; Social Work and the City, by K. Natarajan; Education and the City, by John McKenzie; The Employer and the City, by Fred Stones; The Laborer and the City, by S. C. Joshi; Religion and the City, by Dr. Manshardt himself. The best commentary on these lectures is furnished by Dr. Butterfield's article on Nagpada in this number of the MISSIONARY HERALD.

The Bantu Are Coming, by Ray E. Phillips (Richard R. Smith, Inc., New York, $2.00), is a remarkable account of an emerging race, tells the story of the conflict between this race and the entrenched white race in South Africa, and speaks with authority and conviction on the relation of Christianity to this problem. Mr. Phillips, who is director of the Bantu Social Center of Johannesburg, South Africa, says of the book that he was "forced into it by Dr. Loram, who read something we had written for the MISSIONARY HERALD [a series of articles January to August, 1928. Ed.] and insisted on its being amplified and published in book form." Dr. Loram, who is well known to our readers through his personal as well as official interest in native affairs in South Africa, has contributed a happy introduction. Mr. Phillips' chapter titles are intriguing: A Glimpse of Heathenism, The African in Transition, The New Task of the Christian Church, Christianity and Bantu Economics, Christianity and Legislation, The South African Melting Pot, Looking Ahead.

Bhaskar and His Friends, by Clara Gray Labaree (Friendship Press, New York, cloth $1.00, paper $.75), is a course on India for primary children. Miss Labaree, the daughter, grand-daughter, and great-grand-daughter of missionaries, was born in Persia, but her missionary experience has been in India where she taught in our kindergarten training school at Sholapur, so she is peculiarly fitted to deal with the matter and the manner of a book for small children. There are six charming stories about Indian boys and girls, while Part II gives suggestions as to programs, dramatizations, games, making gifts, and other activities, with considerable supplementary reading for teachers.

Isabel Brown Rose's *Diana's Indian Diary,* and *Star of India* were reviewed in the December number, pages 503 and 504.

Africa

Africa's Dome of Mystery, by Eva Stuart-Watt, F.R.G.S. (Marshall, Morgan & Scott, Ltd., London and Edinburgh, 10/6), comprises the first descriptive history of the Wachagga people of Kilimanjaro, their evangelization, and a girl's pioneer climb to the crater of their 19,000 foot snow shrine. The reader is first of all impressed with the many and fine illustrations, two of them, "Afterglow on Kibo," and "Meriale, Prince of Chagga," reproductions in color of paintings, by the author, the rest, photographs of beautiful scenery, jungle life, and native life, taken by Miss Stuart-Watt, who loves the land of her childhood, East Africa. Next, one notes the good map, the clear black type and fine paper that make it a pleasure to handle and peruse the book. Then, the titles of the chapters arouse one's interest and assure one of the fascination of their subject matter and charm of style; The Spell of the Mountain, The Birth of a People, The Soul of Kilimanjaro, The Way of an Eagle, The Lure of the World, etc. Soon one is absorbed in vivid description, folklore, history, adventure, character analysis, and the challenge of the "thirst for the written Word of God," of a people faced with the dangers not only of the baser instincts of their race but also of the temptations of a superimposed white civilization.

Romance Road, by Georgiana Barbara Such (Fleming H. Revell Co., N. Y., $2.00), pictures life as it is lived today among the peoples of Algeria and Tunisia, that area of the African continent which Robert Hichens has immortalized. "The Arabs who are my friends, the Berbers who are my kinsmen . . . for have I not been adopted by the Kabyles and am I not accounted among them as a very sister? . . . Uncounted miles have I travelled, unnumbered days spent among them, and never have I been given cause to regret my trust in their honor." These words of the author are an earnest of her engrossing narrative. Illustrated.

African Stories, by Albert D. Heiser (Fleming Revell, N. Y., $1.75), is a collection of Bura folklore tales. The author was a welcome and often unnoticed guest at many a fireside where he heard these tales, recorded them in Bura, then made a literal translation. The collection is a "presentation of the African mind in its interesting and quaint diversity," according to Thomas Jesse Jones, and is most entertaining as well. Illustrated.

Through Central Africa, by J. W. Roome (Fleming Revell, N. Y., $1.50), is a vivid narrative based on the log of the "Lingua," the British and Foreign Bible Society's motor car, during a four thousand mile trip. Unusual glimpses are given of the pygmies in their native forests and of child-life contrasts, of the products of heathenism, of

the degradation of women, and a chapter is devoted to Africa's linguistic tangle. Illustrated.

Sindiga the Savage, by Eric Beavon (Harper and Brothers, $1.50), is an East African romance in which the leading characters are Africans and white people merely characters in the background. Its object is to depict graphically the effects of the white man's advent on native life, and to give a sympathetic insight into his character and outlook.

Bible

The Bible in My Everyday Life, by Eugene Franklin Reese (The System Bible Company, Chicago, $2.85), does not try to prove theological doctrines but puts in handy form passages calculated to strengthen one's faith, brighten one's path, and increase one's loyalty to Christ. There are many who when in trouble do not know *where* in the Bible to find comfort; who, when faced by some temptation or difficult problem, do not know how to look for the counsel they need; who, when they would wish to help or warn or comfort others, have not available the passages of Scripture they dimly remember that would be of so great use to them. This book would be invaluable to these and also to all Christian workers.

The Sayings of Jesus, by Benjamin Willard Robinson, Ph.D., of Chicago Theological Seminary (Harper & Brothers, $3.00), gives a picture of Jesus' home life, shows the growth of his personality, and presents a new and vigorous translation of all the best attested sayings. First comes the historical background with chapters on the uprising of the Jews 336-160 B.C., the growth of the Jewish state, the rise of the Pharisees, Palestine under the Romans, religious nationalism. The nature of parables is explained; also Jesus' ideas concerning nature and history; his ethical teachings; his teaching concerning prayer; his use of the term "the Kingdom of God," showing it as a brotherhood, as a new social order. Jesus' personal religion is set forth with its dynamic quality, and the manner of his speech described with the forceful quality of his expressions, his wide range of illustrations, his reversal of previous figurative usage, his naturalness. A bibliography and two indexes add to the value of the book.

Biography

Alexander Campbell and the Disciples by Jesse R. Kellems, Ph.D. (Richard R. Smith, Inc., N. Y., $3.50), is an accurate, complete, documented account of the work of Campbell and its relation to the origin of the Disciples of Christ. It is a compend of data drawn from innumerable sources, some of which are not easily accessible today, but all woven into an interesting narrative. The various chapters were originally lectures delivered in Brite College of the Bible, Texas Christian University.

Dan Crawford: Missionary and Pioneer in Central Africa, by Dr. G. E. Tilsley, F.R.G.S. (Fleming H. Revell Co., N. Y., $6.50), nephew and co-worker of Dan Crawford, missionary and medical man, tells the story of a passionate seeker after souls who, landing in the dark continent at the age of nineteen, for thirty-seven years with only one furlough pursued his purpose through dangers and difficulties of every conceivable kind. The book is largely autobiographical, Dr. Tilsley drawing liberally from diaries, letters, and a large collection of written records of all sorts placed at his disposal by his uncle. "Next to his character as a zealous missionary, Mr. Crawford stands out as a great linguist," wrote Laws of Livingstonia, who supplies a foreword. He translated the whole Bible, translated and composed hymns, prepared a grammar and a dictionary (which he never published) and was able to converse in a dozen African languages. His books in English, *Thinking Black,* which aroused great interest in mission work in Africa, and *Back to the Long Grass: My Link with Livingstone,* give account of different periods of his life as pioneer, preacher, founder of schools. This latest biography is profusely and finely illustrated.

Selected Travel Letters of Mary L. Richards, edited by her friend, Florence Fuller, and privately printed by her husband, Dr. George L. Richards, are the record of a keen observer and ready writer, one who, having been a director of the Woman's Board of Missions for some years before her death, had a wide acquaintance among its missionaries, many of whom she met on her travels. Mrs. Richards made seven journeys, long and short, all but one with her husband, but only four have been chosen for this record: the summer trip to Central and Northern Europe in 1901; the journey through European and Asiatic Turkey as a member of the Near East Relief Expedition of 1919; a trip around the world April, 1922 to February, 1923; and last, to Egypt, Ceylon, and India, November, 1924 to April, 1925. The letters of 1901 are the first impressions of one to whom travel was new and thrilling and show something of Europe before it became so modernized as to lose much of its charm. As Dr. Richards was a delegate to the British Congress on Tuberculosis she attended social functions which she described with humor. "A good place to study anatomy," she said of one. Something of Europe after the war in contrast to the Europe of 1901 was seen in the round-the-world journey, undertaken first to revisit Turkey and report to the Near East Relief as to the need of continuing medical work, but prolonged to a general study of mission hospitals in India, Ceylon and China. They again visited

hospitals and medical schools on their next trip, and we of the American Board come across many a familiar name in these pages. Letters are written from a U. S. destroyer where "all guns were turned on their swivels in all directions and one after another went popping like popcorn, quite as harmless"; from the Syrian Desert where "it gave one such a comfortable feeling!" to see and be able to wave to three airplanes over a spot in which bandits had fired on and robbed a party shortly before; from On the Wing in India where "twice I was garlanded after speaking (but you may be sure they garland easy over here)." On the Near East Relief Expedition she was for a time chief of the commissary at Derindje Camp and finally in charge of the same at the Director's house in Constantinople.

Two Pioneers: Thomas and Mark Botham, by Mrs. Mark Botham (Marshall, Morgan & Scott, Ltd. London and Edinburgh, 5/) is the second edition of the story of a father and son who served China in the China Inland Mission. Thomas Botham, ahead of his time, wrote "I think a missionary ought to come out specially for work among the Mohammedans," and his son Mark devoted himself to work for Moslems in Kansu. Illustrated.

Children's Books

Children of Sea and Sun, by Mabel Garrett Wagner and *Sugar is Sweet,* by Dorothy F. McConnell and Margaret E. Forsyth (Friendship Press, New York, cloth $1.00, paper $.75) are courses on the Caribbean Islands for primary and for junior boys and girls respectively. There are directions for dramatization, drawing and painting, making posters, planning gifts, making acquaintances, in connection with the study of each island, and there are West Indian stories, games, and songs.

Porto Rican Neighbors, by Charles W. St. John (Friendship Press, New York, $1.00) contains five entertaining stories of boys and girls on that island. Illustrated by Ruth King. The Runaway Cart, A Raft of One's Own, What the Hurricane Did, are titles that arouse anticipation of fun or exciting events, and there is a key to pronunciation to make things easy for the mother-who-reads-aloud.

Rainbow Missionary Stories, by Stella M. Rudy, "Aunt Stella" (Fleming H. Revell Co., $1.50), was written to interest children in missionary effort and in the little folks of other lands. Three Little Gems from Chin-Chin China, The Artificial Nose, A Little Black Lamb in Zululand, Marjorie's Eleven Cents, How a Happy Holiday Was Spoiled, Only a Little Hindu Girl, are six of the nineteen stories which are graphically illustrated.

Jumping Beans, by Robert N. McLean (Friendship Press, N. Y. $1.00), is the story of a Mexican family and their relations with Americans. The titles of a few chapters will give a good idea of the trend of the narrative: The Pig, Stories in the Plaza, The Letter from Colorado, Crossing the Border, The Cold Winter in Denver, The Family on Wheels. Illustrated.

China

"By My Spirit" by Jonathan Goforth, D.D. (Marshall, Morgan & Scott, Ltd. London, 3/6), is an account of the Revival experiences of this noted missionary of the Canadian Presbyterian Church to Manchuria. In Shansi, Chantehfu, Honan, Chihli, Shantung and Kiangsu were mighty works done. An answer to those who term this work mere emotionalism is found in this letter from missionaries in Manchuria: "Perhaps you say it's a sort of religious hysteria. So did some of us when we first heard of the Revival. But here we are, about sixty Scottish and Irish Presbyterians who have seen it—all shades of temperament—and everyone who has seen and heard what we have, is certain there is only one explanation—that it is God's Holy Spirit manifesting Himself in a way we never dreamed of. We have no right to criticize; we dare not."

China's Revolution from the Inside, by R. Y. Lo, Ph.D. (The Abingdon Press, New York, Chicago, $2.00), describes the currents and undercurrents of life in Chinese society. Dr. Lo is one of the most influential and constructive leaders among the Chinese, editor of the *Chinese Christian Advocate,* adviser to the governor of Kiangsi Province for a period, officer in several interdenominational Christian bodies. A keen observer of the evolutionary phases of China's government, he discusses the chief factors that have brought about the present situation: The New Thought Movement; The Student Movement; The Anti-Religion Movement; The Anti-Illiteracy Movement; The Anti-Opium Movement; The Nationalist Movement; The Labor Movement; The Peasant Movement; The Woman's Movement; The Christian Movement.

China in Action, by W. W. Pinson, D.D. (Cokesbury Press, Nashville, Tennessee, paper, $.50) was written under the auspices of the M. E. Church, South, as an elective course for adult and young people's classes and missionary committees. It portrays the China of today and tries to trace from the far background of a long history some of the main highways by which China has come to this hour.

(Continued on page 40)

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

AN ILL WIND THAT BLEW A NEW SOCIAL CENTER

When workers in Ahmednagar feel badly about the removal of the theological seminary to Poona, they take a look at the new social center which this transfer made possible, and immediately cheer up. For now, hundreds of children from a pitifully poor section of Ahmednagar play, study, and learn of Christianity in the Nagar Neighborhood Center, established in Alice House, formerly part of the theological college. Regardless of caste, color or creed, they enjoy games, and the library which at present is in need of some books, provided they are not written in too difficult English. Classes in shorthand and English vie with games, both indoors and out. On Sundays services of song and prayer, together with religious and educational movies bring inspiration. A moving picture film illustrating the life of Christ is greatly needed. The missionaries have even started a Parent-Teacher Association.

SOME MORE ABOUT CHIEF ZIIKI

Perspiration rolled down the ample cheeks of Chief Ziiki, "across the Sabi River," at whose earnest request schools were recently started by American Board missionaries. Chief Ziiki was appealing to his children to continue their education. "Don't follow the ways of your fathers," he counseled. "But listen to your teachers. Believe in Jesus Christ, for that is the way of progress. I believe in Christ in my heart. I, too, would go to school, but I am an old man." Last January, at the repeated pleas of Chief Ziiki, a school was opened in his territory. Before the first term was over, 300 pupils made it necessary for the teachers to conduct two separate sessions. Then a new school had to be built, and now a third school has been erected some distance from the Chief's kraal. The old Chief, says John S. Marsh of Mt. Silinda, is as keen about education as any ardent champion in America. He wants the children taught handwork and English, as well as other subjects. "His face just shines when he visits his schools and meets the missionary going to look at his work," says Marsh. "And it *is* his work—he has dreamed of it and asked for it for years. He may well be proud of it." To Marsh a unique and not-to-be-disregarded opportunity lies across the Sabi. There is a big challenge there for the building up of an indigenous enterprise.

CHINESE CHRISTIANS EXPRESSING THEMSELVES

Incense. Processional and Recessional under the trees. Unhurried silences. Hymns, Scripture, prayer, written prayers, some read by the leader, some recited unitedly. The Chinese Christians are surely seeking and finding their own natural religious expression, declares Rev. Robert E. Chandler, of Tientsin, China, thinking of a summer conference in Shansi. A young man from Shantung spoke. He concluded his analysis of forty China years of revolutionary thinking, says Mr. Chandler, by stating that there is nothing here which effectively opposes Jesus Christ, or true Christianity—but a great deal of heavy indictment of the Christian Church.

A NEIGHBORLY TOUCH

An old Chinese gentleman and his wife living within a few doors of Kobe College, Japan, have started a small day school for Chinese girls. On October 11, the birthday of Confucious, the school decided to have its picture taken. So Kobe College loaned its campus for a site. Seventy *Chinese* girls on the lawn of a Japanese College—indeed a neighborly touch.

BOYS ARE HIS HOBBY

Having spent most of his life working with and for boys, Dana K. Getchell of Athens, Greece, is now actively interested in a boys' club started in a refugee camp near the city. This club has 250 live, energetic boys. They talk, they work, they play together. In a small shop they are learning shoemaking, so that a trade will be at hand. The dark, dingy, overcrowded classrooms in which these refugee schools are housed, the under-paid teachers, sadden Missionary Getchell. There is a parallel need for club work among the girls. "I firmly believe that work done for boys and girls counts for the most," Mr. Getchell declares.

THE DOOR OF HOPE

Leprosy, long regarded as incurable, now begins to yield to science. Treatments, if given early enough and faithfully continued, will check and sometimes entirely eradicate the disease in a victim. The treatment often painfully consists of the injection of Hydnocarpus oil, extracted from the seeds of a tree. There are today in India over 100,000 lepers. The American Board supervises an asylum in Sholapur which is supported by the Mission to Lepers and Government grants. "Many who come here for aid, and who live under the influence of Christian teaching, become followers of Christ," reports Rev. William Hazen.

HAPPY RELATIONS WITH GREEK CHURCHMEN

The two highest ecclesiastical authorities of the Greek church in Salonica, Greece, have given addresses at the Girls' School, where both have *protégés*. Two Greek priests also delivered fine table talks. "It makes me feel that we can work wholeheartedly with them to exalt Christ," says Principal Bertha B. Morley.

PROHIBITION GAINING IN JAPAN

Ever since the terrible earthquake of 1923, Japan has observed on September 1, a National Temperance Day, or "Sake Nashi-day." In Okayama singing children, a band, and many earnest women marched zeal-

ously in a big parade, and 6,000 sailors from the Emperor's fleet were entertained. After refreshments and brief talks, a New Testament and bit of temperance literature was given each sailor. "At the present time there is great activity throughout temperance circles in Japan, circling throughout the nation petitions urging the adoption of the law prohibiting use of liquors to all minors under 25 years of age," writes Mrs. Genevieve Davis Olds, serving under the American Board in Okayama. In celebrating Saki-Nashi-day, newspapers coöperate by publishing material urging strict observance.

A RECORD HARD TO EQUAL

In spite of a difficult year financially among the native African churches of Angola, Dr. Merlin W. Ennis of Sachikela reports that the Church there is *several months ahead* on its pastor's salary. The first year of the Angola churches under their own pastors is now ended, and on the whole, the missionaries feel that they have done a fine piece of work. The work in Angola is growing by leaps and bounds. At Lobito where an entirely different situation from that created in the village meets the missionary and native worker, there is need, it is felt by the missionaries, of a capable man to work along the lines developed by Ray Phillips in Johannesburg. There is also need for more technical training for the young African men and women to help meet the needs of young people.

DR. TIMOTHY LEW TESTIFIES

"My family has given 125 years of service to mission work in China," said Dr. Timothy Lew at a retreat for missionaries in Tientsin, China. "This is their testimony—my old grandmother died after working in the mission for over 30 years. She said to her son (my father) 'Don't leave this work. Don't leave the church. God will be with you.' And when my father died after many years as mission doctor, he said, 'Don't leave this work. Don't leave the Chinese Christian church. The Lord will always be with you.' With you, my Christian brothers and sisters," Dr. Lew concluded, "I share these last messages from my family and say to you in spite of all the troubles and discouragements, don't leave this work. Don't leave the Chinese Christian church. The Lord will be with you and bless you always."

A GREAT CONTRIBUTION

A valuable piece of work is being done in the Philippines by two young pastors, Proculo Rodriguez and Donato Galia in the translation of many hymns of idealism, character, and real worship, from English into the Visayan tongue. Among those already finished are "I would Be True," "Lead On, O King Eternal," and "Oh Master Let Me Walk With Thee." The Visayan hymn book at present contains almost entirely old-time Gospel hymns, many of which are hardly suitable to the new day. Miss M. Alice Towne of Cagayan, who reports this helpful bit of translation, speaks of a particularly successful conference along religious education lines held in Jinenez for about 40 official delegates and teachers from nearby *barrios* and towns. Messrs. Rodriguez and Galia, as well as Miss Towne, gave lectures at this conference.

THE HOPE OF THE AGE

The crowning event of Children's Week in Ceylon was a festival held at Vaddukoddai. From early morning Jaffna College grounds were alive with hundreds of children in varicolored dress, who came in busses, cars, carriages and carts from villages distant and near. There was keen competition in singing, and the day's program was greatly enjoyed by all present. "The big old Dutch church has probably never before been filled to overflowing with the *hope of the age.*"

PROOF OF THE PUDDING

The Chief was fascinated. He could not take his eyes away from the bright, capable Means School girl who stood and talked to his people. "So that is what Christianity does," he mused. "We should have girls like that among our people," he said to his headmen, nodding toward the Means School student. Groups of girls from Means and other students from Currie Institute in Angola are going out to kraals and holding services. This home missionary work is being extended to other tribes, such as the Chitembo. There the language and customs are different and several Ovimbundu couples have volunteered for service among these folk. "Our parish is now so large that we cannot meet as a single group for communion," reports Lauretta A. Dibble of Dondi; "at one district Communion service we baptized 27 children and 87 adults. At another, 7 children were baptized and 30 received into the church." These girls are enthusiastic over evangelistic work in the villages. They can reach the native women as the white worker cannot possibly do. "They come back with radiant faces," Miss Dibble testifies. Things are moving. Great changes have taken place in ten years and the next ten will bring even greater. The question that Lauretta Dibble now seriously raises is "Can WE keep pace with THEM?"

"IN THE NAME OF JESUS CHRIST . . . "

The flutter of gay flags against a dull sky signalized the first formal recognition of the new Kobe College campus when on October 30, students, alumni, and guests witnessed the raising of college and class banners. The program included hymns, Scripture and prayers in both Japanese and English with Miss Charlotte B. De Forest speaking. Representatives of the first graduating class of Kobe, as well as student officers and alumnae brought greetings. Congratulations were expressed also by a representative of the Adult Association. The formula used in raising the Kobe College flag is too long to repeat but it began "In the name of Miss Talcott, the founder of Kobe," and included reference with fitting comments to the American Board, the Alumnae, the Givers, Kobe College Corporation, Board of Trustees, Parents' Association, Teachers, past and present, Students, Workers in the buildings and grounds, and "in the name of the Friends who love this college and who pray for it, as many have done throughout the years, that it 'may be a power for Christ forever,' *and in the Name of Jesus Christ, the Master of this College, we raise the College Banner of Okadayama.*"

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XLIII *(continued)*

You may be quite sure that we accepted the invitation, we and everyone of the slightest importance in Kamalapur, except of course the government officials. They could not very well do public honor to a man who has frequently ranged himself against the government they represent.

As I looked on the company filling the huge auditorium I was struck forcibly with the wonder of it all, that a foreigner—a complete stranger in race and language and religion—can come to an Indian town and live in such a way as to become an integral part of it, welcomed and appreciated and loved. Both Luke and Mr. Brunton have an enviable position here. They are "accepted" as friends without question, and every gesture of friendliness which they make brings a spontaneous response. How many individuals in that immense throng had intimate links with us! When they came in and looked up and saw us on the platform, how they beamed and smiled! I do love Indians. For every step of fraternization you take towards them they will come two or three. Several of the women and children in unobtrusive parts of the gallery were old patients of mine and waved to me delightedly.

At last we heard a great commotion outside, and shouts of "Mahatmaji-ka Jai! Mahatmaji-ka Jai!" We all stood up as the great little man entered. He is exactly like his pictures—a short thin man wearing only a loin cloth of white cotton. His ears are large and protruding, and the loss of some front teeth causes a lisp; but his eyes are deep brown pools of benevolence. They lit up with kindliness as he smiled to us and greeted us in passing.

He stood by his chair as the ecstatic multitude shouted its welcome, and he bowed his thanks in a humble, almost deprecating manner, before he finally took his seat. A little later, Mrs. Gandhi and their adopted daughter came in and sat down directly in front of Luke and me.

The chairman of the Municipality typified compromise, for he wore a homespun coat with white trousers made of fine English suiting! He presented an illuminated address printed on silk and enclosed in a handsome silver casket. It gave a resumé of the recent progress in Kamalapur and emphasized the fact that the Municipality had recently passed a law allowing outcastes the use of public wells, faucets, and buildings. (It did not mention what *we* knew—that the motion had been hotly contested for weeks and had ultimately passed by a majority of *one*, that *one* being the missionary member of the Municipality!)

The Mahatma, in his reply, which he gave seated, warmly congratulated Kamalapur on this enlightened attitude, and told of his own efforts in social reform. He has certainly shown the courage of his convictions in the matter of the uplift of the outcastes, for the young woman sitting in front of me was an outcaste orphan whom Gandhi had adopted and brought up as his own daughter.

After the meeting we were introduced to the Mahatma and we watched with amazement the adoration of the multitude. People prostrated themselves in the dust to touch his feet with their foreheads or to kiss them passionately. Mothers, both caste and outcaste, held out their babies towards him as he passed, for the touch of a holy man is believed to bring a blessing. I was irresistibly reminded of Christ with the multitudes thronging towards him to touch but the hem of his garment.

The Mahatma was the guest of a rich Hindu mill owner here in Kamalapur who owns a gorgeous mansion. It was incongruous, somehow, to see the bare-breasted figure step into a luxurious limousine and be whisked off. Gandhi, as you know, advocates the abolition of automobiles, machinery, and other Western innovations. He wants India to return to a so-called golden age of simplicity and rural joys. The student of history fails to find any such Utopia in the past, for down through the centuries India has been a welter of warring elements. With apparently blatant inconsistency Gandhi himself uses autos and other facilities. He explains that he would like them all swept out of India, but that so long as they are still here he might as well use them!

Gandhi remains an enigma to me and to many others. I sometimes wonder if he is not an enigma to himself. His inconsistencies may be explained away by oriental psychology, but I personally find it difficult to make them tally with absolute sincerity. Although his strong suit is passive resistance and soul force, yet he has frequently incited his followers to such a pitch of indignation that violence and bloodshed became inevitable.

Imprisoned in 1922 for sedition, Gandhi was released after only two years were over instead of the six to which he was sentenced. This was on account of an operation for appendicitis whereby an English doctor saved his life and became his good friend. For the present (1927) he is spending the bulk of his energy on social reform.* Of good caste himself, he is the friend of the outcastes and he calls on India to rectify its disgraceful attitude towards its 60,000,000 down-trodden brothers. He also takes up the cudgels for the Indian widow and urges his young friends to marry widows. He has incurred much opprobrium on this subject, being accused of teaching youths to marry other men's wives (i.e., widows)!

It is said that Gandhi was on the point of becoming a Christan in his young days. He openly acknowledges that a great deal of his inspiration for soul force and gentleness has come from his admiration for Christ. He reads his New Testament every morning and as I mentioned in a previous letter, even chose it as a study book with a class of Hindu students in a Hindu university!

XLIV

Well, Christmas is safely over for another year. Thanks to that glorious box from home the *baksheesh* was the best we have ever been able to give, and many an item that jour-

neyed eight thousand miles is now a treasured possession in poor village homes in western India. It makes a link with that great and wonderful land of America whose very name is held in awe by most Indians as being their ideal of "liberty, equality, and fraternity."

On Christmas Eve we gathered, about a thousand strong, in the Girls' School compound, where *your* teachers and *your* girls, Akka, gave the pageant, with some outsiders invited in to help them. It went much better than last year. I felt deeply touched as I watched the rapt faces of the big audience. To the great majority of them life is a drab affair, beset with poverty and hard work and often acute hunger. To many of them it consists of long hours in a stuffy and noisy weaving room in the mills, a long walk to and from their work, and a short hour or two of leisure in the evening in the meager hut that spells "home." But they had a veritable visit to the fairyland of romance and beauty when they saw Mary and the manger (empty, to avoid anything like idol-worship), and Joseph and the shepherds and the wise men and the heavenly choir. To some of them, I could see, it was as though the gates of heaven had opened for a minute and let them look in. Tears were running down many faces, and there was a very real "atmosphere."

Little did I dream of the shock that Christmas Eve held in store for me. After the pageant Rhoddie took my arm and said, "Diana, I want to speak with you. Shall we stroll over to your bungalow together?"

"Sure," said I; so after all the good-byes and good wishes to our numerous Indian Christian friends, he and I started out. It was a lovely moonlight night, and a heavenly breeze carried the fragrance of tuberose and jasmine. My heart was full of peace and thankfulness, and I put up a little prayer of appreciation because life was so rich and so full and so interesting and . . . so useful.

"Di," began Rhoddie diffidently, breaking into my smug satisfaction, "you remember, I was awfully fond of you."

"Why, Rhoddie," I remonstrated laughingly, to put him at his ease, "I *am* disappointed to hear you say *was*. I rather hoped you were *still* fond of me."

He laughed. "Of course I am, Di, but it's a little different kind of fondness now. I'm fond of you because you're my . . . let me see, what *is* the relationship? You're my sister's step-mother-in-law! That *is* a mouthful. And then I'm fond of you because you're the wife of the finest fellow in the world."

"Thanks, Rhoddie, I agree with you."

"And also," he added, "because you're a first-rate companion and a good sport and our best friend, et cetera."

"Thanks again. Now, after all these preliminaries, out with it. What's the news? I hope there's a lady in the case."

"There is. Can you guess who it is?"

"Of course I can. It's that pretty Miss Montague who was here last August," I announced triumphantly. "I couldn't help putting two and two together."

Rhoddie threw back his head and laughed again. "You're pretty smart, Di, most of the time, but you're not very smart in this affair. You're all off the track."

"I am?" I queried, completely astounded. "Then I haven't the ghost of an idea."

"You haven't? Try nearer home."

I stood stock still and stared at him in the bright moonlight. "Nearer home?" I repeated stupidly. "You mean here in Kamalapur?"

He nodded.

"Why, you don't mean it! Then it's Miss Terence," and it flashed through my mind what a pity it was for your poor school, Akka, to have to lose its new principal just when she had finished her language study and had taken over full charge.

Rhoddie laughed again. "I once had occasion to remark before, Di, that you've got a complex about see-

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*As all the world knows, Gandhi once more turned his attention to politics and inaugurated a second campaign of so-called passive resistance and soul-force.

The Round Table Conference which so many agitators had advocated for a long time was fixed for October, 1930, in London, and India was invited to choose its representatives. The very full and illuminating report of the Simon Commission was expected to be ready in June, so that it could be read and digested by all parties interested previous to the Conference. When the Viceroy announced the Round Table Conference and reiterated that the goal for India was Dominion Status, many sections of Indian opinion pledged their loyal support. Gandhi was favorable at first, though in a non-committal way, but changed round and demanded complete independence.

A sore subject with malcontents has been the Salt Revenue. An interesting point is that this was not a new policy inaugurated by the Government but an old policy inherited from Native Rule. Also, about half the indigenous salt is manufactured not by Government agency but under license and excise systems. The tax is immensely unpopular, and when, in 1923, in an effort to reduce other taxes and to get a balanced budget, the salt tax was doubled, the Indian Legislative Assembly refused to sanction it. This was one of the four times when the Viceroy exercised his privilege of veto, and he "certified" the increased salt duty.

It is the only tax which can be levied on rich and poor alike, for the great majority of India's millions have an income of less than rupees 2000 (about $727) and are therefore exempt from income tax. Even after the tax was reduced the following year the agitation did not abate, although the revenue works out at only ten cents per head per annum.

Gandhi asked the immediate repeal of the Salt Tax, and as a protest began a spectacular march on March 12th from his *Ashram* near Ahmedabad to the seacoast, to break the law by making salt from sea water. He urged his followers to do the same, to picket liquor shops, to cut down the toddy palms from which country liquor is extracted, to withhold the payment of land revenue, to boycott foreign-made cloth, to raid salt pans and take possession of the stores of salt. The result has been widespread lawlessness and much bloodshed. Any person or thing representing order or authority—even an Indian policeman—has become taboo. Gigantic forces of destruction have been let loose in the name of civil disobedience which the instigators are unable to control even if they wanted to; and there have been hideous cases of cold-blooded murder and massacre.

On May 5th Gandhi was arrested; but other leaders have stepped into his place, and at the time of writing (June, 1930) the whole land is in a state of explosive possibilities.

ing the thing right before your nose. You make me think of that cartoon of a great fat fellow gazing wildly all around the horizon and saying 'Where *is* my dog?' And the dear little dog is crouching abjectly at his very feet, so close that he can't see him! No, my dear girl, it isn't Miss Terence."

I gazed at Rhoddie. I simply couldn't get the name out. "Then it must be . . . it must be . . . " No, my lips refused to articulate the name—the only possible name.

"Yes, Diana, it's Mildred."

"Mildred? *My* Mildred?"

"Yes. Your Mildred—and mine."

"Oh *Rhoddie,*" I wailed, and then fell speechless. I bit my lips and looked away at the horizon, at the graceful silhouette of a tall minaret and a solitary palm tree. Mildred—my chum, my coöperator, my right hand, the mainspring of all the nursing side of the two hospitals, Mildred—who fitted so beautifully into all our plans. Mildred—who was going to run everything so efficiently when we went on furlough. Why, we simply could not get along without her. How often Luke had said to me that it was the first time in all his years here that the hospital machinery was running smoothly—thanks to Mildred. And now, just after the probation period, so to speak, when most of her time and attention had been on language study, now that she was not only useful but invaluable . . . she was going to leave us. The very idea was terrible. In fact, it wasn't fair. It wasn't square. I felt shaky in the knees, as though I had got a knockout blow. And it was my own relative-in-law, and my own former admirer who had dealt it.

"I'm awfully sorry you're disappointed, Di," remarked Rhoddie at length and a little unsteadily.

I turned my head and looked at him. He was moving uneasily from one foot to another and pushing the little stones on the roadway from side to side with his cane. The movement made me think of our tête-à-tête on Jakko, just outside Simla, when I told him there was no hope of my marrying him, and when he played nervously with the fircones and twigs lying round. I remembered how generous he had been about Luke. I remembered how I had wished he would get a nice wife. I remembered how I had written you that I'd like to turn matchmaker again. And now . . . because he had chosen the finest girl I knew and the one who meant most to me, why, I was acting like a dog in the manger and begrudging him his happiness. My mind cleared. The clouds of selfishness rolled off and out of sight.

"Disappointed, Rhoddie?" I exclaimed cheerfully. "Why, I'm stunned, yes, S-T-U-N-N-E-D . . . STUNNED! Your news has taken me altogether by surprise, and I'm still staggering under the shock of it. But you *are* a lucky beggar," and I clasped his hand.

"Amn't I?"

"You certainly are. She's simply magnificent. I *do* congratulate you," and I continued to pump his hand vigorously up and down, for this seemed to relieve my feelings and keep away that horrible, sinking feeling of loss.

"It's awfully good of you, Di. We were afraid you would be disappointed, because of the hospital work."

I was, of course, desperately disappointed, but I said jovially, "Oh well, hospitals and other trifles like that have to take a back seat when Cupid appears on the scene. Let's go over to Pansy's bungalow. I want to congratulate Mildred."

"Mildred wanted to tell you herself, Di," Rhoddie explained as we wheeled round and started out together, "but as a special favor I asked her to let me do it." I understood why, of course, so gave Rhoddie's arm a little squeeze as answer.

XLV

We found Mildred sitting by Pansy's couch on the veranda. She flushed as she caught sight of us and rose to her feet hesitatingly. I could tell by the way her fingers twitched at her skirt that she was nervous, and I marveled. It was the first time I had ever seen her nervous in all the eighteen months I had worked with her day by day and sometimes night by night. Together we had striven against dirt, disease, and death. Together we had tipped the scales when tiny lives hung perilously in the balance. Together we had wrestled with Yama, the dread god of death. Sometimes he had prevailed, had flung his noose and dragged off his victim from out of our helpless hands; but sometimes we had worsted him and put him to flight as he crept across our very threshold. And Mildred had always been heroic and serene. Now, in a matter that touched her own emotional life, she was flustered like a seventeen-year-old schoolgirl.

My heart went right out to her. I folded her in my arms and kissed her and told her how happy I was both for her and for Rhoddie. And honestly, by that time I *was* happy. Nothing could be more ideal from Rhoddie's point of view, for Mildred's calm, capable, steadfast personality will be the best possible foil for his sensitive and highly strung temperament. So there was no hangfire whatever in my congratulations and good wishes. Pansy lay beaming with happiness as she watched her only brother and her dearest friend.

"Well, Pansy," said I, chucking her under the chin, "you *have* been sly, and as for me, well, I've been the blindest bat ever lived."

"I can't understand how you didn't see it long ago," she answered. "You knew that Rhoddie had haunted Mahableshwar all summer, and then he came up here so often."

"True. But when he divided his time between your bungalow and the hospital I took it that you and Luke were the two objects of his devotion."

"They are," interposed Rhoddie gallantly, "but I had a third as well!"

"Then," I continued, "I was entirely put off the scent when that pretty Miss Montague came up for the same week-end as you, after having been your tennis partner at the Government House garden party."

"It was the merest coincidence," piped up Pansy, "that she came here at the same time as Rhoddie. She was booked for the previous week-end but had a bad cold."

"Don't forget," said Rhoddie, "that I spent a day at the Show with Mildred and you."

"I thought you came because I happened to mention the date in a letter," I explained.

"Well," put in Mildred, blushing, "I happened to mention it too!"

We all laughed, and I felt that they certainly had the joke on me. "How you two must have hated me

that day, when the nurses and I tagged round with you two the whole time. Why didn't you tip me a wink?"

"I wanted to," confessed Rhoddie, "for it was three blooming weeks since I'd seen Mildred; but she wouldn't let me. She's too good a sport. But you know, Di, you did leave us alone together for four and a half minutes, when you took the nurses to the booking office to see about their tickets. I appreciated that!"

You may be sure we talked it over and over and in and out and then all over again. The attraction had begun even before Mahableshwar days, but Mildred had been a hard nut to crack. The inevitable struggle when duty seems to stand in the way of love had been unusually severe and protracted in her case.

As we sat talking I heard Luke's "Co-ee" on the veranda, and guessed that he had wandered over in search of me. I excused myself and rushed out to break the news to him in private. I was afraid that he, like myself, would get a big shock of disappointment, and that he might show it and thereby dampen the family spirits. So I hastily whispered the secret to him and begged him to put on a bold front and not let anybody guess his chagrin at losing Mildred.

He laughed right out. "You're pretty clever most of the time, my dear," he said, patting my shoulder appreciatingly, "but you *have* been a little goose about this affair. Even I, a mere man, have seen it coming on for six months!" Well, that was blow number two for me that night, but I bore up bravely and led Luke in to join the happy circle and to add his congratulations.

"Now," said I, "when is it to be?" And in my ultra-generous way (even if I say it as shouldn't) I added, "No restrictions whatsoever as far as I am concerned. Marry tomorrow if you like, and blessings on you."

Now, Akka, you will hardly believe me when I tell you of the lovely solution that Rhoddie suggested. He had it up his sleeve all the time but did not produce it 'till after he had seen how single-minded we were! Mildred's younger sister will finish her nurse's training in London next spring. Rhoddie is going to finance her out here for a year, in the hope that she will like it so much that she will become a permanent. He and Mildred plan to marry in April and have a honeymoon in Kashmir as Pansy and Jim did. Then in June Rhoddie will let Mildred come here for a few weeks to initiate her sister into the mysteries of a mission hospital. Isn't it delicious? I wish every missionary getting married on the field had a convenient sister to come out and take her place! So, you see, my magnanimous attitude brought its own reward.

We sat talking until far into the night, or rather, into the morning. When the Christmas carolers arrived about 1 A. M. they were astounded to find the veranda lights blazing and the six of us all very much awake. It quite took the edge off their "surprise." Then we dispersed for a few hours' sleep, but most of us had to be up before daybreak, to receive the steady stream of Indian friends and well-wishers or the *baksheesh* sent by them—flowers and fruit and delicious home-made eatables. In the late afternoon we had a feast and service at the Leper Asylum, followed by our station dinner.

It was a merry meal, though we were all exhausted. Nine of us sat down at table—the Bruntons and Miss Terence, Pansy and Jim, Mildred and Rhoddie, Luke and I. You can be sure we talked of you and Stephen, and thought of that dinner party when I announced that the Fortissimo Gentleman had been successful in his quest of Nellie Gray.

Pansy and Mildred had prepared the crackers, which contained pierced red paper hearts with Mildred's and Rhoddie's names. The only ones who had not been officially informed were the Bruntons and Miss Terence, and they had all seen the way the wind was blowing for some time past. I see that I have been the only person entirely oblivious of what everybody else saw. Rhoddie must be right about my too-near complex. But how thankful I felt that the news had been broken to me privately. Had I got my first information from that cracker heart I don't believe I could have mastered my disappointment in public. As it was, I was the most cheerful of the whole bunch. Everyone is astounded over Rhoddie's generosity; and if Mildred's sister proves as attractive as she is, I threaten to put up a notice at the gate, "No eligible young men allowed!" But of course that would not protect her from the snares at Mahableshwar.

Well, Akka dear, it is time to say good-night and a Happy New Year to you and the Fortissimo Gentleman. But there is one more thing to tell you. As my Christmas party broke up, Pansy lingered behind and whispered with shining eyes, "You will be writing soon to Mrs. Strong?"

"On Sunday, as usual."

"Then would you please tell her . . . about *my* secret?"

Bless her dear heart. I'm delighted to tell you, Akka. You can guess why Christmas meant so much to us all this year—because of the hope that a little flower will blossom in our family garden this spring. We are all so happy about it that we are just about crazy. Jim seems to be walking on air all the time and can hardly keep the smile off his face. Luke has ordered it to be a boy, with Pansy's blue eyes. I'm hoping for a boy too, to take the place of my Gerald. We call him Francis, a very convenient name in case he is a girl.

"The little chap will be coming out as a doctor to this hospital about twenty-five years from now, Di," Luke calculates over and over again. "We probably won't be here to welcome him, because we'll be at home long before then. I don't plan to stay in India much beyond the age of sixty-five. But you and I might make a home for Francis in England or Ireland, while he's at school and college. What do you think?"

And so we build our castles in the air. I'm so excited. To think I shall have Pansy's child in my arms before long. I'm hoping too for blue eyes, for my little Gerald had blue eyes, not unlike Pansy's.

It is wonderful, Akka. How true it is that "God setteth the solitary in families." Here am I, the widow and childless, set in a loving family circle, with husband and home, with son and daughter as dear to me as though they were my very own, and with the promise of their child.

(Continued from page 33)

India

India looks to her future, by Oscar MacMillan Buck (Friendship Press, New York, cloth $1.00, paper $.75), speaks first of the present political situation, the rise of nationalism, the British contribution to the unification of India; then of the new interests—education, rural uplift, the industrial era; next of the divisions, Moslem against Hindu, caste against caste; religious achievement; the Indian home; the Indian Christ. The author, professor of missions and comparative religion, Drew Theological Seminary, was born and brought up in India; Dr. Stanley Jones invited him to share his work for eight months in 1925–26.

Behind Mud Walls, by Charlotte Viall Wiser and William H. Wiser (Richard R. Smith, Inc., New York, $1.50) is a capital description of life in a typical North Indian village carried forward by an interesting story. By the leisurely route of friendship they arrived at an accurate and sympathetic picture of actual conditions and customs. Illustrated.

Rusticus Loquitur, by Malcolm Lyall Darling (Oxford University Press, New York, $6.00), deals with sides of village life untouched in his former book on the Punjab peasant: the peasant's relation to landlord, mullah, priest; his supplementary means of subsistence; new developments in his farming; the social and economic position of women; emigration, housing and rural sanitation; the village community and rural reconstruction. The author in the course of his duties as Registrar, Co-operative Societies, Punjab, undertook an extensive tour to find what headway Co-operation was making, and tried to ascertain what the peasant does and what he thinks on each question—an indispensable preliminary to all schemes for his betterment. Some chapter titles are curiosity-arousing: Possessed Women; Borrowing to Live; A Criminal Tribe; A Model Daughter; Suttee and Sacred Trees. Glossary, map and index, wide margins, good paper and type, add to the value of the book.

Japan

Highways and Byways in Japan, by Lois Johnson Erickson (Fleming H. Revell Co., N. Y., $1.50), gives brief, graphic incidents of daily life in Japan: its children, its customs, its religious rites, its response to Christian teaching; its brides and hotels, kindergartens and concerts, factories and railways—a delightfully informal series of story-like sketches.

(Continued on page 43)

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(Continued from page 27)

Get acquainted with these new names and people. They are your representatives in a great undertaking. They have been tested and tried in the school of experience and their devotion to the whole cause of the united church is unquestioned. Through them we have the assurance that our Foreign Mission work will move forward throughout the world in a most constructively Christian way. Give them your best support.

A full house greeted Miss Ruth Seabury at the Riverdale Christian Church, Dayton, Ohio, on Monday night, November 17, when representatives from eight or ten Congregational and Christian Churches came together to hear her give one of her characteristically gripping messages. She not only gave a fine account of missionary work in the countries she has visited but also did her presence help materially in making the union of our Foreign Mission work a reality.

(Continued from page 19)

From Miss Carolyn D. Smiley of the Board—Station WISJ

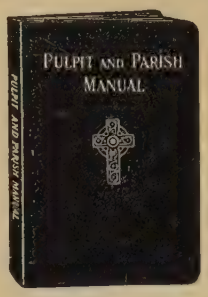
I was quite won by Gandhi's personality. He is thin, emaciated, so that I could count every rib. He has very large ears and very few teeth but keen eyes, brilliant mind—is gentle and forceful, deeply spiritual and very sincere. Although I realize that he has been a great force in awakening national consciousness in India, I wish he would devote his time to social and religious reform. This is his field, not politics.

It seemed quite the normal state of affairs to leave India hot with political agitation and to reach the Philippine Islands also clamoring for independence. Manila was holding her hands up in horror over the school strike, not knowing what to do with eleven thousand boys and girls who were proudly marching the streets in rebellion. I am glad to say that the Mission schools and some of the Government schools had a hundred per cent attendance during this strike.

On to Shanghai, China: In that great city one felt the awful turmoil that China is in. Although the wealthy Chinese were moving into foreign legations, they were being kidnapped just the same. It was indeed strange to see a fine automobile with a lone Chinese gentleman inside surrounded by Russian guards ready to shoot.

I happened to be in Kobe College on the Emperor's birthday. Those Japanese college girls put on a splendid program, in honor of the day, the royal edict being read in solemn tones and with bowed heads. A special feature of the program was the gift of several dollars to the American Board from the Christian Y.W.C.A. for the Means School in Dondi, West Africa.

A wealth of new material for the enrichment of public and private worship is offered in this book. Of supreme value are the materials for funeral services in which prose, poetry, and Scripture are arranged with great skill.



PULPIT AND PARISH MANUAL

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Japan is a land of courtesy and politeness. While I was in Kobe there was a street car strike. When it was settled a notice came out in the newspapers begging the pardon of the people for the inconvenience the strike caused them. Imagine that happening in America! In the train a guard comes through telling you that the ticket conductor is coming and apologizing for the trouble his looking at your ticket will cause you, while another guard begs your pardon for sweeping up the dirt in the middle aisle. A friend of mine took pictures in the fortified area strictly forbidden and was called to the police station where the police begged her pardon for the trouble they caused her in asking her to report and then took the pictures away from her.

My traveling companion and I came home by way of Siberia and Russia. Coming that way seems to be a gamble. We had a delightful, comfortable two weeks' trip from Peking to Poland, but other friends had just the opposite experience on the Siberian Express itself. After we left the outskirts of the Gobi Resert in upper Mongolia we passed through most beautiful stretches of country, great forests of pine trees and white birches with green grass underneath. This country looked like some of the large estates of England. The railroad stations were very disappointing, dilapidated groups of buildings; the people were sullen, depressed, poorly dressed and hungry looking. Evidently the arrival of the Siberian Express was the great event of the week, for everybody seemed to be there in the station. Moscow itself was "down in the mouth" and a most expensive place to stay in for even a day. We called on the Bureau of Cordial Relations in Moscow and were treated with courtesy. It was with a feeling of relief that we left Russia and found ourselves in more agreeable surroundings in Germany and Italy—21,140 miles covered!

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The Postal Addresses of our missionaries given in a clear and explicit form. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

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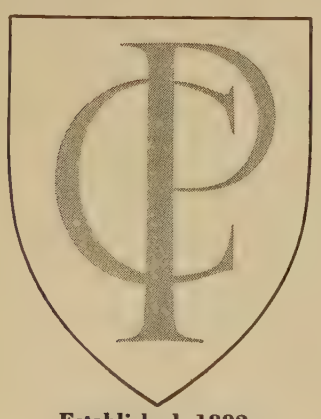

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(Continued from page 40)

Korea

Korea Calls, by Lois Hawks Swinehart, a missionary of the Southern Presbyterian Church (Fleming H. Revell Co., $1.25), is a brightly-written story of an American girl who goes to the Orient as a missionary despite the opposition of friends and relatives.

The Korean Church and the Nevius Methods, by Charles Allen Clark, D.D., professor in Presbyterian Theological Seminary, Pyeng Yang, Korea (Fleming H. Revell Co., $2.50), is the most complete history of the Presbyterian Mission in Korea yet written. The system inaugurated by Dr. John L. Nevius, of Shantung, China, has brought the native church nearer to autonomy and healthy independence than most others on the foreign field, and the documents and evidence furnished could be studied with profit by all Foreign Boards.

Missions

The Rise of the Missionary Spirit in America, by Oliver Wendell Elsbree, Ph.D., Associate Professor of History, Bucknell University (published by the author, 124 South 4th St., Lewisburg, Pennsylvania, $2.00 and postage, paper, $1.00), is a social study of American religious ideas as they were being slowly but effectively changed by missionary appeals during the quarter century before 1815. Of special interest to all Americans is the first chapter, Pioneer Protestant Missionaries among the American Indians during the Seventeenth and Eighteenth Centuries. The chapter, The Second Great Awakening, shows the need of missionary endeavor among the frontier settlers and how it was met. But the "tendency of new settlements to become religiously self-supporting after a few years contributed to an enlargement of the missionary horizon and ultimately led to the launching of missions in the Far East." Next comes a chapter giving brief sketches of all the local missionary societies and their missionary magazines. Considerable space is given to the story of the American Board of Commissioners for Foreign Missions, its Indian missions, its development, the stories of some of its pioneer missionaries. All the missions aforesaid "constituted but one phase of a movement which was missionary in a larger sense," and gave rise to Bible and tract societies, Sunday schools, orphanages, asylums for deaf mutes, etc., societies for the suppression of vice and intemperance, and other societies designed to improve the welfare of unfortunate human beings. This book is thoroughly documented and includes a long and valuable bibliography.

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A New Era in Missions, by Homer E. Wark, Ph.D., President West Virginia Wesleyan College (Fleming H. Revell Co., $1.50), is a thoughtful, forward-looking study of present-day missionary activity, and the problems confronting it. Missionary Motives, Validity of the Missionary Idea, Essential Missionary Aims, The Uniqueness of Christianity, Christianity and Other Religions, are some of the chapter titles.

A Cloud of Witnesses, by Elsie Singmaster (Central Committee for the United Study of Foreign Missions (cloth $.75, paper $.50) is a veritable treasure house of sketches of Chinese, Indian, Japanese, Near Eastern, teachers, physicians, nurses, pastors, pastors' wives, homemakers in the missions of various denominations, including those of the American Board. The stories are fascinating, and illustrations many and good.

Hands Around the World, by Archer Wallace (Richard R. Smith, Inc., N. Y., $1.00), sets out to show us that no one country has a monopoly on heroes. Each of the fifteen chapters tells the story of a hero in each of fifteen different countries. Among them are Fritz Kreisler, Chief Tecumseh, Sun Yat Sen, Mahatma Gandhi, Leo Tolstoi.

Religion

Procession of the Gods, by Gaius Glenn Atkins, D.D., Professor of Homiletics, Auburn Theological Seminary (Richard R. Smith, Inc., N. Y., $3.00), is the story of all religions for all peoples, a clear, sound, historical account of their rise, their intimate kinship with the soil, their aspirations, their gods and their failures. It is an epic of human aspiration. "As far as possible," says the author, "I have worked from the source Sacred Books. I spent an entire summer in the Bodleian and Radcliffe at Oxford and the Oriental Department of the British Museum. I have followed a pretty uniform method: to go first to the 'Sacred Literatures' and formulate my 'sense' of a religion from them; then to fill in from recognized authorities, checking one by the other, and finally to check each finished chapter by one rather inclusive book by one recognized authority." There is a fine bibliography.

The Buddha's Golden Path, by Dwight Goddard (Luzac & Co. London), is a manual of practical Buddhism.

They That Hunger and Thirst, by George A. Miller, D.D., Bishop of Methodist Episcopal Church (Doubleday, Doran & Co. $2.00), constructs out of a deep mystical experience a positive affirmation of the reality of the life of the Spirit. It contains unique biographies of the mystics of

(Continued on page 48)

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PERSONALIA

Rev. and Mrs. G. Ross Thomas were transferred to Bombay in November. Mrs. Thomas has charge of the Blind School there, a work for which she is specially fitted as she was before her marriage assistant psychologist at Perkins Institute for the Blind in Watertown, Massachusetts. She is a Mount Holyoke College alumna.

Mrs. C. Burnell Olds of Okayama Japan, is soon to publish for the use of Japanese parents a little book on "Sex Education in the Home." She has been speaking before a great many large groups on the subject, the fact that she was born in the country and has the use of the vernacular being a great help to her. She has four children, so mothers feel that she can understand their problems.

Miss M. Louise Wheeler and Rev. James F. Edwards, both of the Marathi Mission, India, have announced their engagement and the date of their wedding—December 23, 1930.

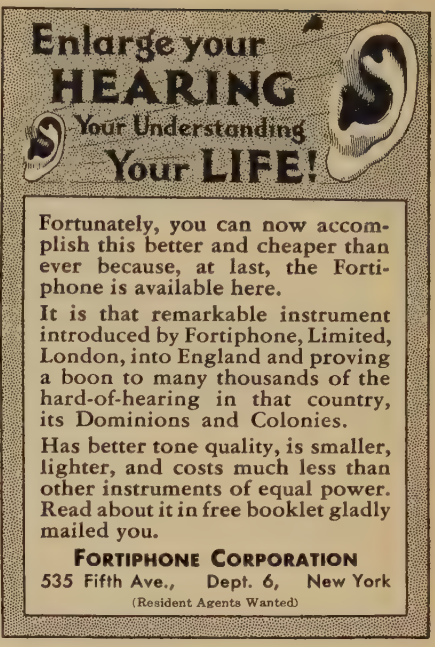
Here is an interesting fact regarding the late Miss Charlotte Willard of Turkey. We are indebted for it to Rev. Henry H. Riggs of Beirut. It seems that before Miss Willard went to Marsovan to visit Miss King she had fully considered going into missionary work and had learned to read Turkish under Professor A. G. Sivaslian of Marsovan, who was then taking graduate work at Carleton College, Northfield, Minnesota. For several months before she went to Marsovan she read the Turkish Testament with Mr. Riggs, and he shared with her his "meager knowledge of Turkish." She told Mr. Riggs that she had in mind the possibility of staying on there, but that in any case, as she was to be in Turkey for a year, she wanted to be able to come into some contact with the people and therefore must get a little Turkish. She did not finally decide until after her year in Marsovan was over. Then she went to Europe. There she decided to return for permanent service. We understand, by the way, that at Carleton College she was a very much beloved teacher, almost reverenced even in those early days.

SHE GAVE HERSELF TO THE CHILDREN OF INDIA

During their first furlough Rev. and Mrs. Willis P. Elwood lost their only child, a dear little girl. At a farewell meeting in her home church Mrs. Elwood said that since God had taken from her arms and her care her little daughter she would now give that love and care to the needy and destitute children in India. And this she did for nearly twenty-five years.

Her "family" grew and grew until she was "mother" to seventy orphans or half-orphans, and a far better mother than their own could ever have been. Through constant letter writing she interested friends in the support of these helpless ones, thus making a bond "between those who could love and give here, and those who could love and receive there."

She felt that those who were receiving much help should also be taught to help themselves. But the Indian child has no way of helping himself while in school. Therefore she started the grass-mat-weaving industry in the boarding school at Dindigul—grass mats are the beds of the Indian people. Thus many who had not a ray of hope for a Christian education and a means of getting a sure and satisfactory livelihood were enabled to secure both.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"She ascribed her success to prayer, for she believed and proved that God is a prayer-hearing and prayer-answering God. She asked: He gave. She worked: He sustained. 'Out of weakness made strong' was certainly applicable to her: for years she was most of the time in pain but wore a cheerful and smiling face and did her work despite life's handicaps."

Agnes Munro was born in Highlands Falls, New York. She became a member of the Greens Farms Connecticut Congregational Church, and married Mr. Elwood in September, 1891, sailing for India a month later. The Elwoods plunged almost immediately into jungle territory, working in two stations, Palni and Dindigul. In each place they built up churches, schools, community centers. As a district missionary she put her hand to many diverse sorts of work but was equal to them all.

In 1927 the Elwoods came home to retire from active service. After months of very great suffering Mrs. Elwood entered into rest on November 17, 1930, in Bloomfield, New Jersey.

THE CHRONICLE

Appointment

November 4. Miss Helen C. Ulrich of La Crosse, Wisconsin, for a three year term as secretary at the Fenchow Hospital, North China.

Furloughs Authorized

October 24. Dr. Walter H. Judd of the Shaowu Mission, beginning January 1931, with the expectation that arrangements will be made for his continuing service in some other field in China.

November 4. Rev. and Mrs. William H. McCance of the Marathi Mission, beginning at once.

November 4. Dr. Mary I. Roberts of the Madura Mission, beginning early in 1931.

November 4. Rev. and Mrs. John Bicknell of the Ceylon Mission, beginning in the spring of 1931.

November 4. Rev. K. R. Brueckner of the South Africa Mission, beginning in the summer of 1931.

November 4. Miss Susan W. Orvis of the Near East Mission, beginning at once.

Sailings for the Field

November 5. From New York, Rev. and Mrs. H. A. Stick, returning to the South Africa Mission.

November 8. From New York, Rev. Edward G. Nichols and family, joining the Madura Mission.

November 12. From New York,

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Miss Clara Bruce, returning to the Marathi Mission.

ARRIVALS ON THE FIELD

August 17. At Taiku, Shansi, China, Miss Alzina C. Munger, returning to the North China Mission.

August 29. At Philippopolis, Bulgaria, Rev. and Mrs. Theodore T. Holway, returning to the Mission.

September 11. At Peiping, China, Mr. and Mrs. Myron S. Burton, joining the North China Mission.

September 15. At Canton, China, Miss Edna Lowrey, returning to the field.

September 15. At Smyrna, Turkey, Miss Mary Eleanor Ringer, joining the staff of the American Collegiate Institute.

September 16. At Foochow, China, Miss Stella M. Graves, joining the Foochow Mission.

September 16. At Foochow, China, Miss Leona L. Burr of Shaowu, returning to the Mission.

September 18. At Beirut, *en route* to Aleppo, Syria, Miss Caroline Silliman, returning to the Near East Mission.

September 26. At Tientsin, China, Rev. and Mrs. Harold S. Matthews, returning to the North China Mission.

ARRIVALS FROM THE FIELD

September 7. In San Francisco, Mr. and Mrs. Lloyd L. Lorbeer of Pasumalai, South India.

October 21. In New York, Miss Eleanor Wilson of Kobe, Japan.

October —. In New York, Miss Emma C. Redick of Dondi, Angola, West Africa.

October 30. In San Francisco, Rev. and Mrs. Willard L. Beard of Foochow, China.

November 11. In New York, Miss Katie Wilcox of Madura, India.

November 3. In New York, Rev. and Mrs. A. F. Christofersen of Ifafa, Natal, South Africa.

BIRTH

October —. At Foochow, China, a son, William Whitney, to Rev. and Mrs. Ralph R. Shrader of the Foochow Mission.

DEATHS

November 17. At Bloomfield, New Jersey, Mrs. Willis P. Elwood, formerly of the Madura Mission.

December 6. At Pittsfield, Mass., Mrs. W. L. Adams, former Director of W. B. M.

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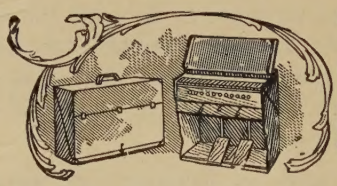

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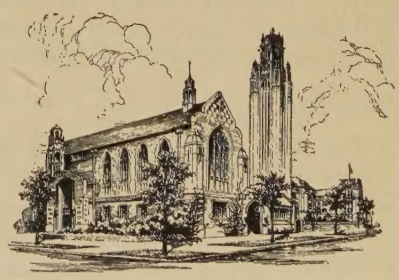

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(Continued from page 44)

Christian history. The Gospel of Scientific Facts, The Practice of the Presence of God, The Spiritual Note in Education, Evangelism, and Social Problems are some interesting chapters. The author spent much of his life on mission fields.

Some Living Issues, by Robert E. Speer, D.D. (Fleming H. Revell, $2.50), deals with the person and the significance of Jesus Christ and His life and work, and with some practical issues in the life and work of His Church. The Limits of Tolerance, The Legitimacy of Prayer, Marriage and Divorce, The Equality of Women, Christian Ideals of Education, Basis of Christian Missions, Criticisms of Foreign Missions, are some of the thought-provoking subjects treated by one who for almost a generation has stood in the front rank of Christian activity.

Religion in a Changing World, by Abba Hillel Silver, D.D., Litt.D. (Richard R. Smith, Inc., N. Y., $2.00), presents in a series of brilliant and related addresses the contention that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past. Rabbi Silver has become increasingly identified with the great social movements of the day, and is a figure of international reputation.

Growth in Religion, by Harold J. Sheridan (Cokesbury Press, Nashville, Tenn., $1.00) as a volume in the standard Training Series, and an introduction to psychology for the teachers of Religion. Scientific Study of Religious Life, The Influence of Environment, Emotional Maladjustments, are some of the subjects treated.

Near East

The Arab at Home, by Paul W. Harrison, M.D. (Thomas Crowell Co., N. Y., $3.50), pictures one of the peoples for whom missionary work is done and shows the normal and indispensable place that such work has in their future progress. The author is a missionary pioneer who for thirteen years has been penetrating to the forbidden interior of Arabia and mingling intimately with all classes, and thus he has added a Christian page to "The Thousand and One Nights." He shows that the people are a logical product of their environment and upbringing. The Bedouin of the Desert, The Oasis Community, The Arab Sheikh (not the movie brand), Pearl Divers of the East Coast, Great Empires of Islam, are some chapter titles that arouse interest. The style is easy and untiring, with many humorous anecdotes, and there are many illustrations.

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